The Jews in China

犹太人在中国

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猶太人在中國

汪道涵題

序

《犹太人在中国》是一本内容丰富的图史，由中国杰出的犹太研究权威潘光教授编著。全书逐次介绍了有近千年历史、如今仅存几个被同化的后裔的开封犹太社团，自19世纪中叶定居香港和上海的几百名来自巴格达的犹太商人，来自沙皇俄国和苏联的众多犹太移民(其人数在20世纪初一度达数万)，以及20世纪三四十年代为逃避纳粹大屠杀而来到当时惟一避难地上海的几万犹太难民。

存在时间最长、但最早消失的是仅存几名后裔的开封犹太社团。它最终被同化，除了其他诸多原因外，主要是因为中国传统中从未出现过反犹主义。后来，在一般中国人的心目中也从未把犹太人与其他外国人区别对待。定居中国的犹太人中，大多数不享有治外法权或其他对中国人不友好的殖民特权，因而被视为不占统治地位的外国人。想获利的人不会去讨好他们，爱国的革命者也无需去打倒他们。

不过，那时犹太人的生活圈子距一般中国人还是比较远的。他们生活在租界的小天地中，又自成一个群体。除了商业和音乐以外他们与中国人的接触不多。中国的音乐界对阿龙•阿夫夏洛莫夫留有美好的印象。他生于俄国，定居中国，积极宣扬并在自己的作品中运用中国传统音乐和民歌，还努力敦促中国现代作曲家也要注意传统音乐。除他之外，还有其他许多从希特勒魔爪下避难来沪的犹太指挥家、音乐教授和演奏家，也在上海的音乐教育中留下了他们的影响。

上个世纪在中国形成的欧洲犹太人社团没有一个能永远存在下去。这些欧洲犹太人大多作为难民来华，在他们眼里，自己仅仅是“坐在行礼箱上”的过客，但实际上许多人在中国度过了一两代人的时光。他们与中国人之间形成了一种美好的友情，许多人都把中国当作第二故乡。如今，他们中有这么多人从定居的西方国家和以色列来到新中国探访寻根，正是这种中国情结的反映。

由于上述“临时”意识，在中国犹太社团中出生成长的人当中从事中国研究的人不多，而其他地方的犹太学者在汉学领域却相当活跃。在20世纪30年代，中国文化界对犹太文化表现出了更多的兴趣，鲁迅等人翻译了(经常是从俄语和英语)意第绪作家沙拉姆•阿雷彻姆和佩雷斯等人的作品。而把中国作品译成犹太语言则是在几十年后：在以色列被译成希伯来文。

从世界主义的观点来看。马克思可说是对现代中国影响最大的犹太人，其次是作为科学楷模和象征的爱因斯坦。爱因斯坦曾在20世纪20年代到过中国，在上海作过短暂停留。马克思则从未到过中国，但也相当重视中国的发展。他在《纽约论坛》报上发表过一系列富有洞察力的文章，评论19世纪中叶太平天国农民起义，表示对中国在世界未来发展中的地位充满信心。

本书内容广泛，但也有不足之处，如有关犹太政治的图片让人觉得锡安主义一直是主导性的思潮，而其中修正派又占主导地位。事实上，在战前的中国犹太人中，还存在着许多思潮，对此可在再版时加以充实。

本书的一个重要主题是介绍在中国革命和抗日战争中及人民共和国建立后积极地和中国人民并肩战斗的犹太人。这些与中国人民和中国革命并肩作战的男女们，不仅是犹太人，而且还是坚定的民主主义者、社会主义者、共产主义者或反法西斯主义者。具有历史意义的是，这场斗争吸引了许多在希特勒主义猖獗之时遭受反动逆流迫害而又坚决与这股逆流作斗争的犹太人。

书中提到但没单列成章介绍的有汉斯•希伯（生于波兰），他是德国共产党员、记者，在华北敌后随一支八路军部队行进时，遭日寇突袭而牺牲，死时还紧握着枪；还有奥地利犹太难民罗生特医生，他成了共产党领导的新四军中的一位将军。另一位来自奥地利的医生兼作家弗里兹•杰森没有被提到。1955 年国民党特务炸毁了前往参加万隆会议的中国代表及记者搭乘的飞机，同在机上的杰森牺牲，他的名字被刻在北京革命烈士墓地的纪念碑上。

还有书中没有提及的人我也想说一下。一批曾参加 1936—1939 年西班牙内战的反法西斯国际纵队中的医生后来也来到了中国，投入了反抗日本侵略的斗争。他们总共约 20 多人，都来自中欧和东欧，其中一半以上是犹太人，包括领队斯坦尼斯拉夫·弗莱托医生（来自波兰，后成为波兰驻新中国的外交官），副领队简托•凯奈第医生（保加利亚的赛法迪犹太人，现仍居保加利亚）。其他值得一提的人有：汉斯·希伯的遗孀格图德•罗森伯格，她是宋庆龄的朋友和同事；曼亚•雷斯，美国共产党的创始人之一，在新华社工作时倍受尊敬。

在今日的中国全国政协委员中，有 11 位外国出生的中国公民，其中有五位犹太人，两人来自奥地利，一人来自德国，一人来自波兰，一人来自美国。还需提一下去世的政协委员，来自德国的汉斯•米勒医生，他曾在华北解放区医疗站线工作多年，后又在新中国的医疗战线辛勤服务。本书对此也已提及。

显然，本书并非最后一版，由于中犹友谊的故事一直会继续下去，将来我们还会有更多的东西值得纪录和书写。

爱泼斯坦

爱泼斯坦

2001 年 5 月 31 日

（爱泼斯坦，犹太裔中国公民，全国政协常委，著名的作家、翻译家和记者。）

Preface

"Jews in China" is an extensive, mainly photographic record of the subject edited by Prof. Pan Guang, an outstanding Chinese authority in the field. It covers, in successive sections, the centuries-old Jewish community in Kaifeng of which only a few, assimilated descendants are discernible today; the scores to hundreds of Baghdadi Jewish traders who settled in Hong Kong and Shanghai in the mid-19th century; the many thousands of Jewish migrants from the tsarist Russian empire and the Soviet Union who mounted to tens of thousands in the early 20th and the tens of thousands of refugees from the Nazi holocaust who flocked to Shanghai as a sole sanctuary in 1930s and early 40s.

The longest lasting community, but the first to fade away, was the one of which a few descendants still live in Kaifeng. Its final absorption was due, among other factors, to the total absence of anti-Semitism in the Chinese tradition. Later, too, there was no differentiation in the average Chinese consciousness between Jews and gentiles from abroad. Resident Jews, most often without extraterritorial jurisdiction or other inimical colonial power over the Chinese, were seen as non-dominant foreigners, neither to be placated by favor-seekers nor to be unseated by patriotic revolutionaries.

However, then, Jews lived far from those of the Chinese, mostly in the capsules of the foreign "concessions" in which they were a fairly self-contained capsule within the capsule. With the Chinese they had very little contact except in business. And, notably, music. Chinese musicians and musicoligists fondly remember Aaron Avshalomoff, born in Russia, who advocated and himself used Chinese traditional and folk sources in symphonic and operatic creations and urged China's modern composers to concentrate on this-as well as other once-resident Jewish conductors, teachers and performers, as escapees from Hitler, who left their marks on Shanghai's musical life and education.

None of the European Jewish communities that arose in China in the past century were permanent. Most of those who came as refugees were, in their own eyes, transients "sitting on their suitcases" as a saying among them went, although some stayed for one or two generations. Between them and the Chinese there was a fair amount of good feeling and many regarded China as a second home – a sentiment reflected in the large proportion who have visited the new China as tourists from western countries in which they settled-and from Israel.

One result of the transience of these communities was how rarely persons born and bred in them engaged in Chinese studies, though Jewish scholars with other antecedents were quite frequently active in ths field. In the 1930s Chinese cultural figures showed more interest in Jewish culture than vice-versa. Lu Xun and others participated in the translation (often via Russian and English) of Yiddish writers such as Shalom Aleichem and Peretz. But translations of Chinese works in Jewish languages appeared only decades later, in Hebrew in Israel.

In the universalist aspect, Marx can be said to be the Jew with greatest impact on modern China, followed by Einstein as a model and symbol of science. Einstein set foot in China in the 1920s in a brief stop in Shanghai. Marx never did so, but, in his own generation, paid due attention to Chinese developments. He wrote a series of penetrating articles in the *New York Tribune* on the mid-19th century Taiping peasant revolution, expressing ringing confidence in China's place in the world's future progress.

The content of this is manifold but, in my view, needs some filling out-in this or

future editions. The entries touching on Jewish politics give the impression that Zionism was always the dominant trend, and within it the Right wing, Revisionist Zioism. In reality, among pre-war Jews in China, there were more tendencies.

Among the book's themes, the important one of Jews in China who actively sided with the country's people in their revolution, war of resistance to Japanese aggression and later with the People's Republic is mixed in with other biographies rather than grouped together under an appropriate heading. These men and women sided with the Chinese people and revolution not specifically as Jwes, but as convinced democrats, socialists, Communists or anti-fascists-historic causes which attracted many Jews as they did other opppnents of, or suffers from reactionary world trends before and after Hitlerism.

Mentioned, but not separately grouped, are Hans Shippe (born in Poland as Monek Grzhyb), German Communist, journalist and writer, who died, gun in hand, in a Japanese attack on an 8th Route Army unit he was accompanying behind the enemy lines in North China; the Austrian-Jewish refugee Dr. Jacob Rosenfeld who held general's rank in the Communist-led anti-Japanese New 4th Army; and Dr. Fritz Jensen, also from Austria, who served not only in medicine but as a writer, and died in the Guomindang sabotage of a plane carrying journalists covering the Chinese delegation bound for the historic Bandung Conference of Asian and African countries and national movements in 1955, and is memorialized on an obelisk in the Cemetery of Revolutionary Martyrs in Beijing.

Not mentioned, apart from Jensen, were the former volunteer members of the medical service of the anti-fascist International Brigade which defended the Spanish Republic against fascist treason and invasion in 1936-39. After the Republic's defeat they came to serve the anti-Japanese struggle in China. Of the 20 or so members of this group, originally from Central and Eastern Europe, more than half were Jewish including its leader Dr. Stanislaw Flato (from Poland, later a diplomat for his country in Chinese People's Republic), and its deputy-leader, Dr. Janto Kaneti (a Sephardi Jew from Bulgaria, still living in that country).

Also deserving listing among Jewish helpers to Ching's revolution were Hans Shippe's widow, Gertrude (Trudi) Rosenberg, a friend and fellow-worker of Soong Ching Ling (Mme. Sun Yatsen)and Manya Reiss (Ayerova) – a founding member of the Communist Party of the United States who died, mourned and respected, while working in the Xinhua News Agency in Beijing. And there were others.

Of the eleven foreign-born members, now Chinese citizens, of the National Committee of the Chinese People's Political Consultative Conference, five are Jews, two from Austria, one from Germany, one from Poland and one from the United States. Another, now deceased, was Dr. Hans Miller from Germany who spent years in frontline medical service in the north China Liberated Areas and a long period in that of the new China.

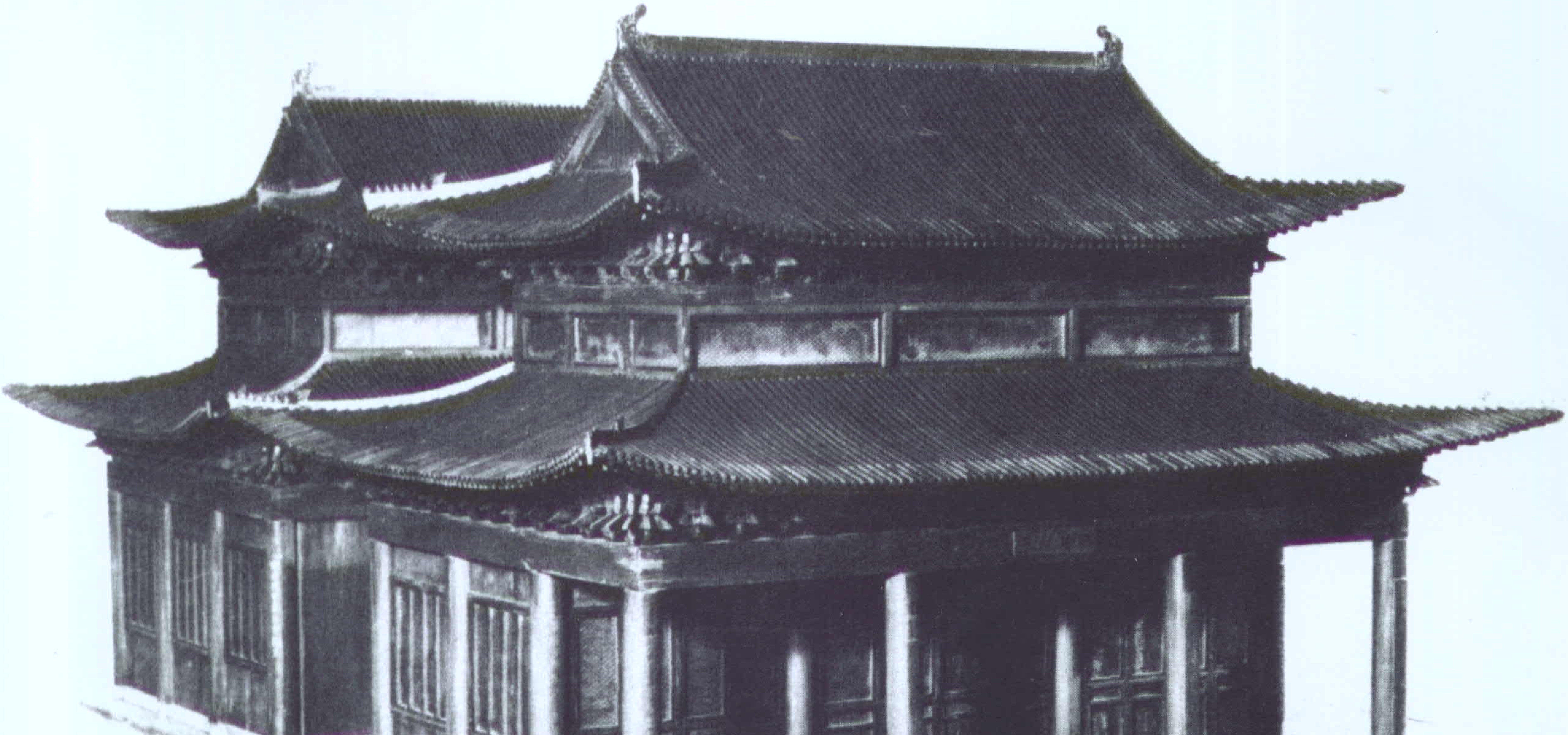
Since this is surely not the last edition of the present book, just as the story of Chinese-Jewish contacts will not end, there will be more to record in the future.

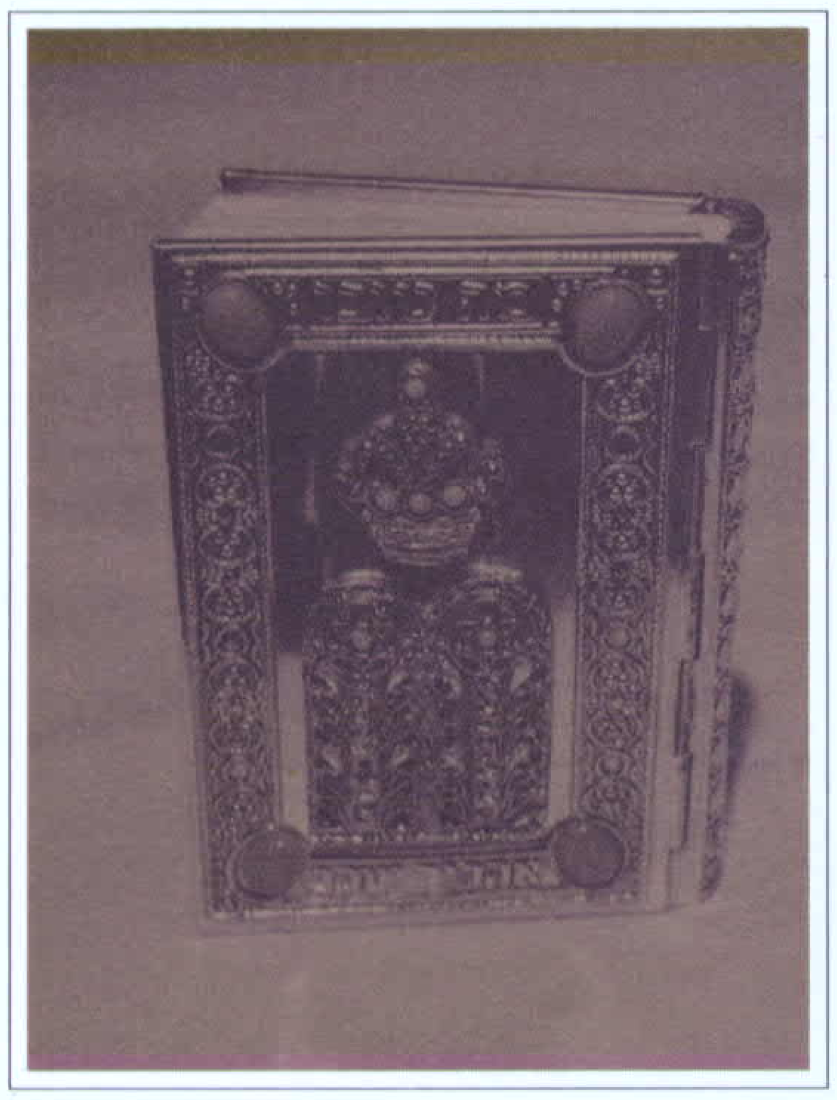
Israel Epstein

May 31, 2001

(Israel Epstein, prominent Chinese writer and scholar of Jewish origin)

IN CHINA





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THE JEWS

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古代来华犹太人和开封犹太社团

Jews in Ancient China: The Case of Kaifeng

I

古代来华犹太人和开封犹太社团

Jews in Ancient China: The Case of Kaifeng

大批犹太人最早是在唐代（约公元 8 世纪前后）沿着丝绸之路进入中国境内的，此后也有从海路来到中国沿海各地再进入内地的。尽管少数学者认为犹太人早在汉代，甚至周代就来到了中国，但均无确凿的考古发现予以佐证。犹太人进入中国后散居许多城市和地区，直到宋朝才出现了具有一定规模的开封犹太社团。

北宋时期，一批犹太人来到了当时的都城东京（今开封，以下通称开封），受到宋朝当局的友好接待，被允准归依中国，可保持本民族风俗习惯和宗教信仰，并定居在开封。此后他们在居住、迁徙、谋业、就学、土地买卖、宗教信仰、通婚等诸方面均享受与汉族同样的权利和待遇，从未受到歧视。在这样一种安全稳定宽松的环境中，犹太人很快便显示出经商理财的才能，在商业贸易领域取得了成功，成为开封一带的富有阶层，同时他们的宗教活动也日趋活跃。1163 年，开封犹太人在闹市区建起一座犹太会堂[1]。百余年后在元朝政府的支持下，犹太会堂得到重建。到了明代，开封犹太社团进入其鼎盛时期，已有 500 余户，约 4000 – 5000 人。他们的社会地位也在不断上升。当时开封犹太人中有经过科举之路进入朝廷或到州县当官的，有通过经商办实业而成为富商巨贾的，有技艺高超的工匠和勤劳致富的农夫，也有少数医师和职业神职人员。也就在这同时，他们不知不觉地同化于中国儒家文化的主流之中。他们参加科举制度下的考试，改希伯来姓名为汉人姓名，习用汉文汉语，开始与外族通婚，穿戴中国服饰，按

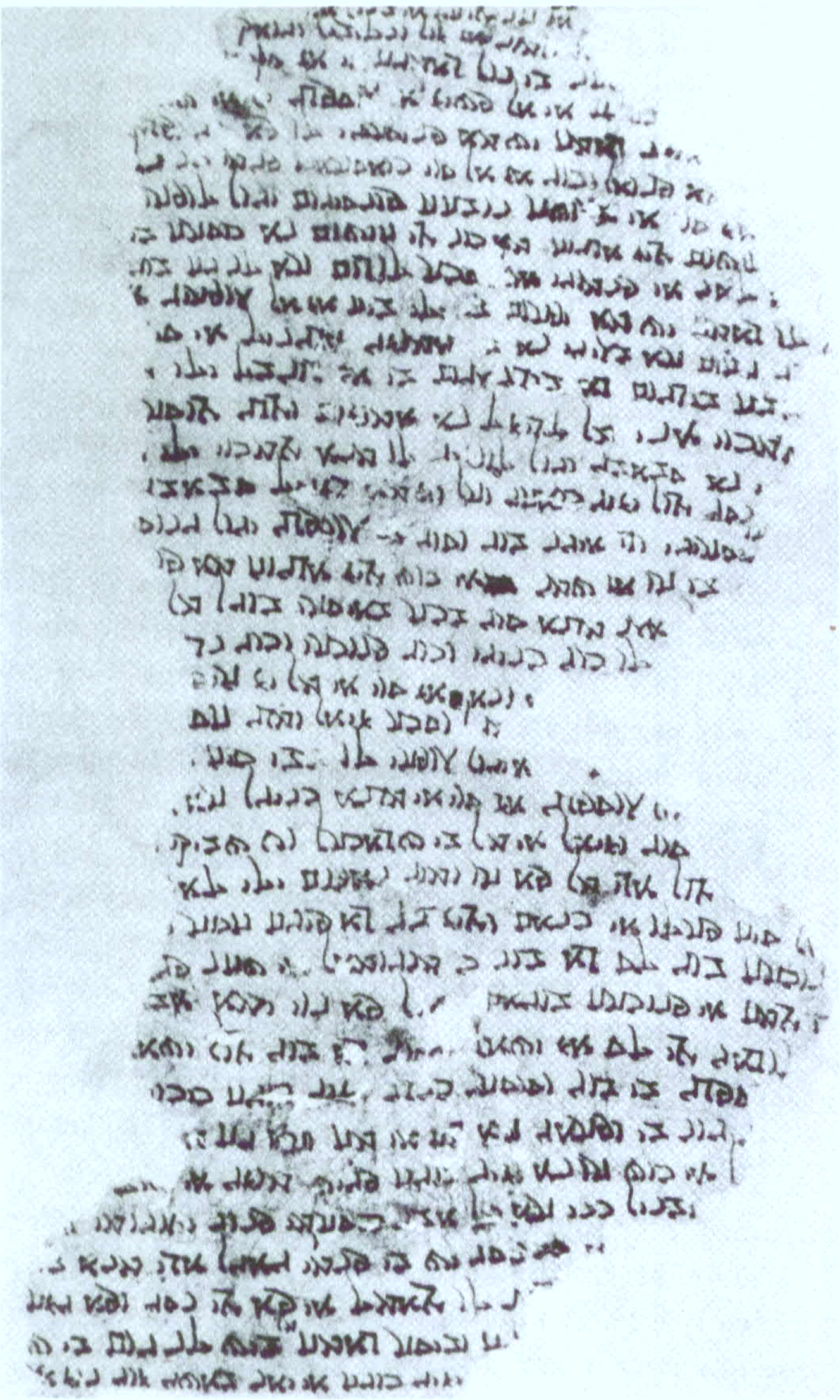
照中国的习俗惯例待人接物处事，而本民族的传统习俗却逐渐淡化了。1642 年，因黄河决堤，整个开封城被淹没。犹太会堂也被冲垮，许多经书散失。随后开封犹太人虽于 1663 年再次重建犹太会堂，并找回了一部分经书，但此时开封犹太社团总人口已不到两千。到 17 世纪后，开封犹太社团事实上已与外部犹太世界失去了联系。到 19 世纪中叶，开封犹太会堂已成一片废墟，开封犹太人已经多年没有拉比[2]，不能读希伯来语[3]，宗教仪式也已停止。也就在这前后，西方传教士们"发现"了开封犹太人后裔，并随即在欧美掀起了一股研究开封犹太人的热潮。上海的犹太人也试图帮助开封犹太人后裔恢复犹太传统，但均未能成功。最终，开封犹太社团融入了中华民族的大家庭中。

It was during the Tang Dynasty (around the 8th century) that the earliest groups of Jews came to China via the overland Silk Road. Others then came by sea to the coastal areas before moving inland. A few scholars believe that Jews came to China as early as the Han Dynasty (206 B.C. - 220 A.D.)—some even go so far as to place their arrival earlier, during the Zhou Dynasty (around the 6th century B. C.)—though there have been no archaeological discoveries that would prove such claims. After entering China, Jews lived in many cities and areas, but it was not until in the Song Dynasty (960-1279) that the Kaifeng Jewish Community formed.

In the Northern Song Dynasty, a group of Jews came to the then capital Dongjing (now Kaifeng, as it will be referred to below). They were warmly received by the authorities and allowed to live in Kaifeng as Chinese while keeping their own traditions and religious faith. Thereafter, they enjoyed, without prejudice, the same rights and treatment as the Han people in matters of residence, mobility, employment, education, land transactions, religious beliefs and

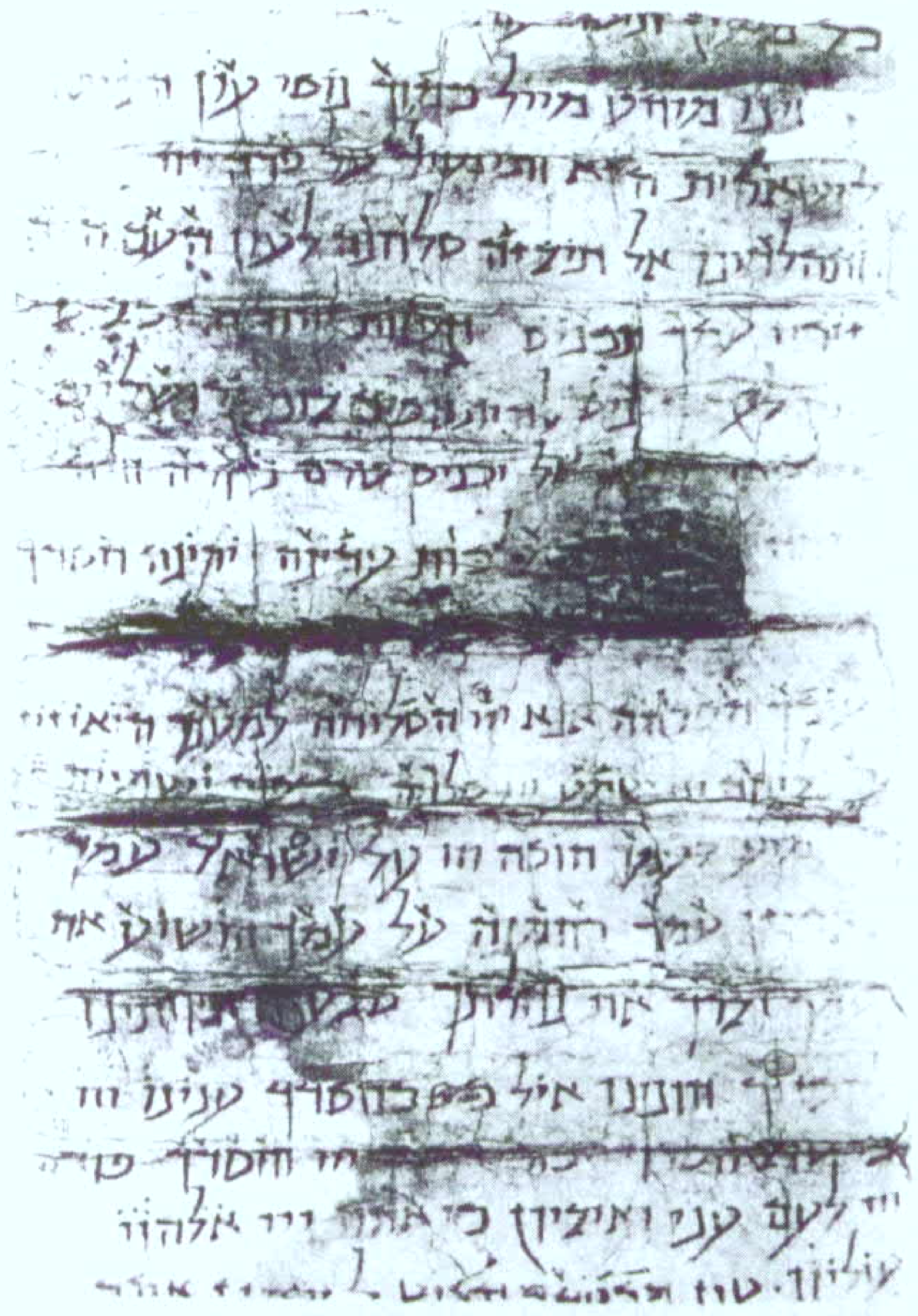
marriage. In such a safe, stable and comfortable environment, Jews soon demonstrated their talents in business and finance, achieving successes in commerce and trade and becoming a rich group in Kaifeng. At the same time, their religious activities increased. In 1163, the Jews in Kaifeng built a synagogue right in the heart of the city. After more than 100 years, with the support of the government of the Yuan Dynasty (1279 – 1368), the synagogue was renovated. By the Ming Dynasty (1368 – 1644), the Jewish community in Kaifeng reached its most prosperous period. It included more then 500 families, with a total population at about 4,000 – 5,000. The Jews' social status also continued to rise. At that time, there were Jews who had become government officials through imperial examinations, some had grown extraordinarily wealthy through business, some had become skilled craftsmen or hard-working prosperous farmers, and still others doctors and clergymen. At the same time, the Jews were almost unconsciously becoming assimilated into the mainstream of Chinese Confucian culture. They took part in the imperial examinations, changed their Hebrew names to Chinese ones, used Chinese for speech and study, started to intermarry with other nationalities, dressed like Chinese, and absorbed Chinese habits and traditions while their own gradually faded away. In 1642, the Kaifeng Synagogue was destroyed and many religious scriptures lost in a major flood of the Yellow River.The Jews in Kaifeng rebuilt their synagogue in 1663 and recovered some of the scriptures, but the number of the Jewish community had decreased to less then 2,000. By the late 17th century, the Jewish community had essentially lost contact with the Jewish world outside. By the mid-19th century, the Kaifeng Synagogue lay in ruins, and the Jews in Kaifeng had lived without a rabbi for many years. They could not read Hebrew and had ceased performing religious rituals. Just around that time, Western missionaries "discovered" the descendants of Jews in Kaifeng, provoking a frenzy of research by Europeans and Americans into the Kaifeng Jews. Jews in Shanghai also tried in vain to help the descendants of Jews in Kaifeng to restore Jewish traditions. In the end, the Jewish community in Kaifeng was integrated into Chinese culture.

犹太人何时来到中国？他们来自何方？
When did the Jews come to China? Where did they come from?



1901 年英国考古学家斯坦因在新疆和阗发现的 8 世纪一位犹太商人以希伯来字母书写的波斯文书信。

Persian letter in Hebrew script, written by a Jewish merchant in the 8th century. Discovered near Hetian in Xinjiang by Aurel Stein, an archaeologist from Britain, in 1901. From the Bibliography 40.

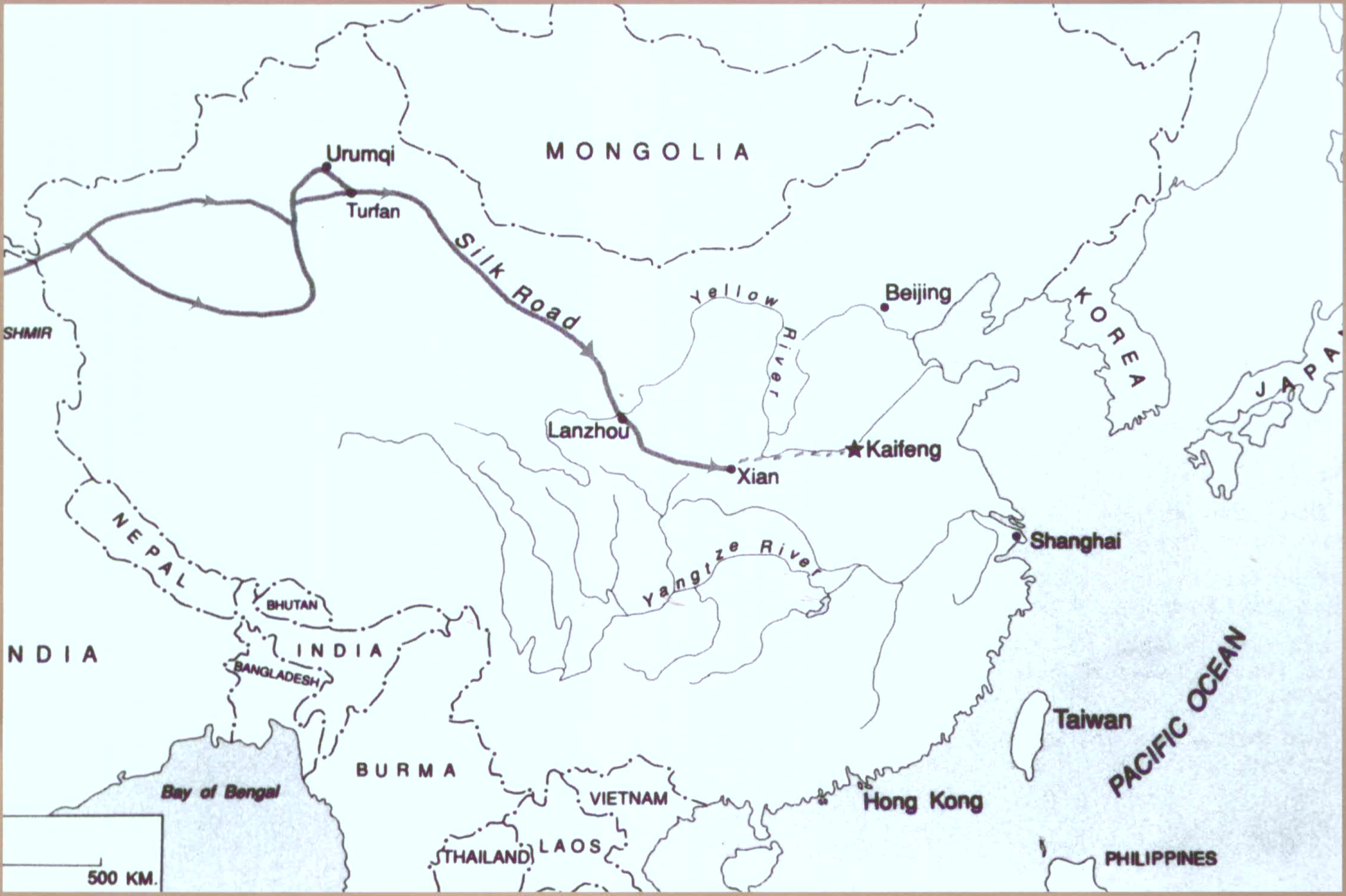


1908 年法国考古学家伯希和在敦煌千佛洞发现的 8 世纪晚期的一份希伯来文祈祷书。

Hebrew prayer, late 8th century. Found by French archaeologist, Paul Pelliot, in 1908 at Dunhuang, Gansu province. From the Bibliography 40.

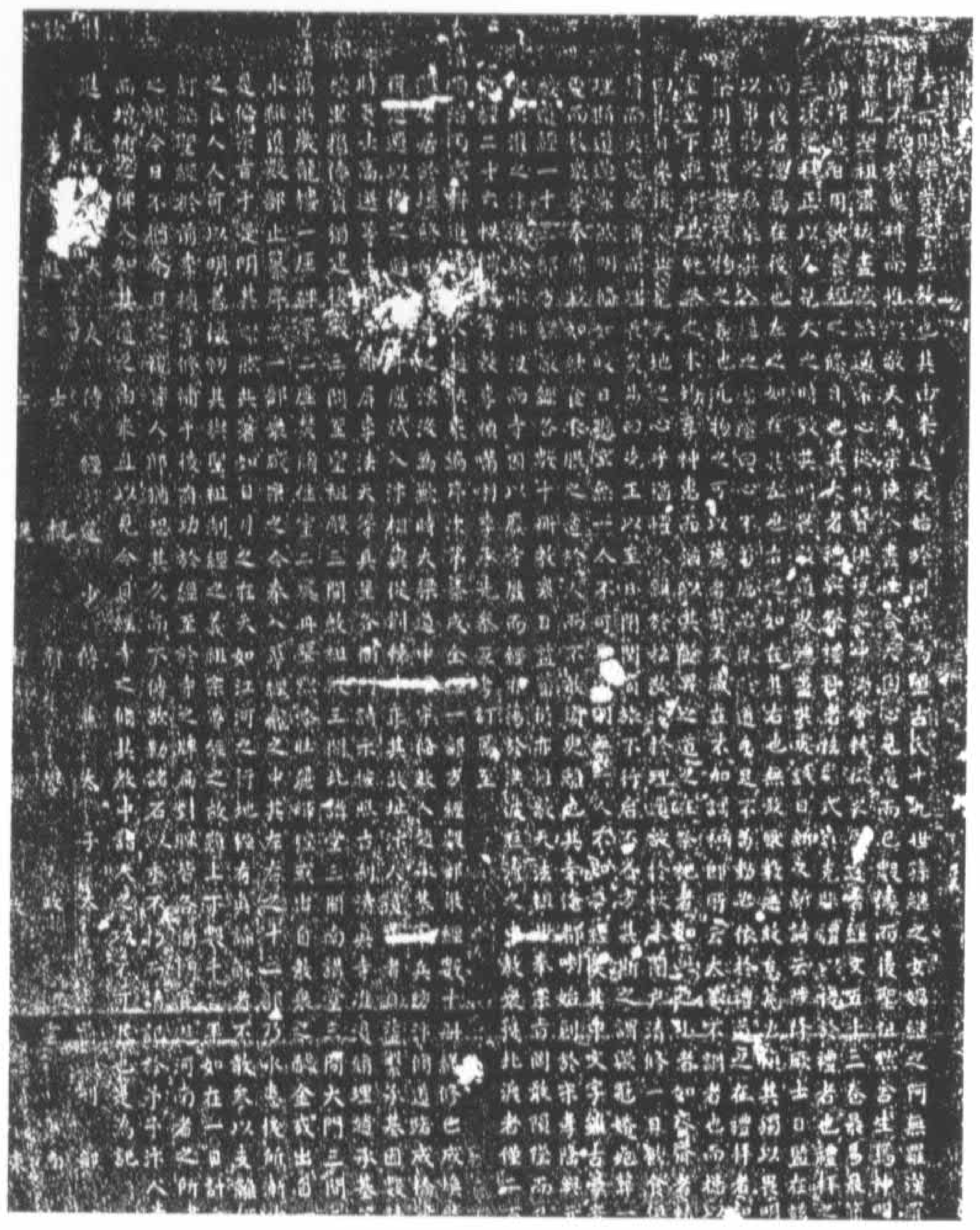
具有闪族特征的唐代陶俑，被认为是属于闪族的犹太人在唐代已经来到中国的佐证。这两个是在西安附近出土的。

Tang-era pottery figures with Semitic features. Regarded as evidence that Jews had come to China during the Tang Dynasty. These two figures were excavated near Xi'an. From the Bibliography 39.



犹太人向东方迁徙及来华图。
A map showing the route of Jews moving to the East. From the Bibliography 42.

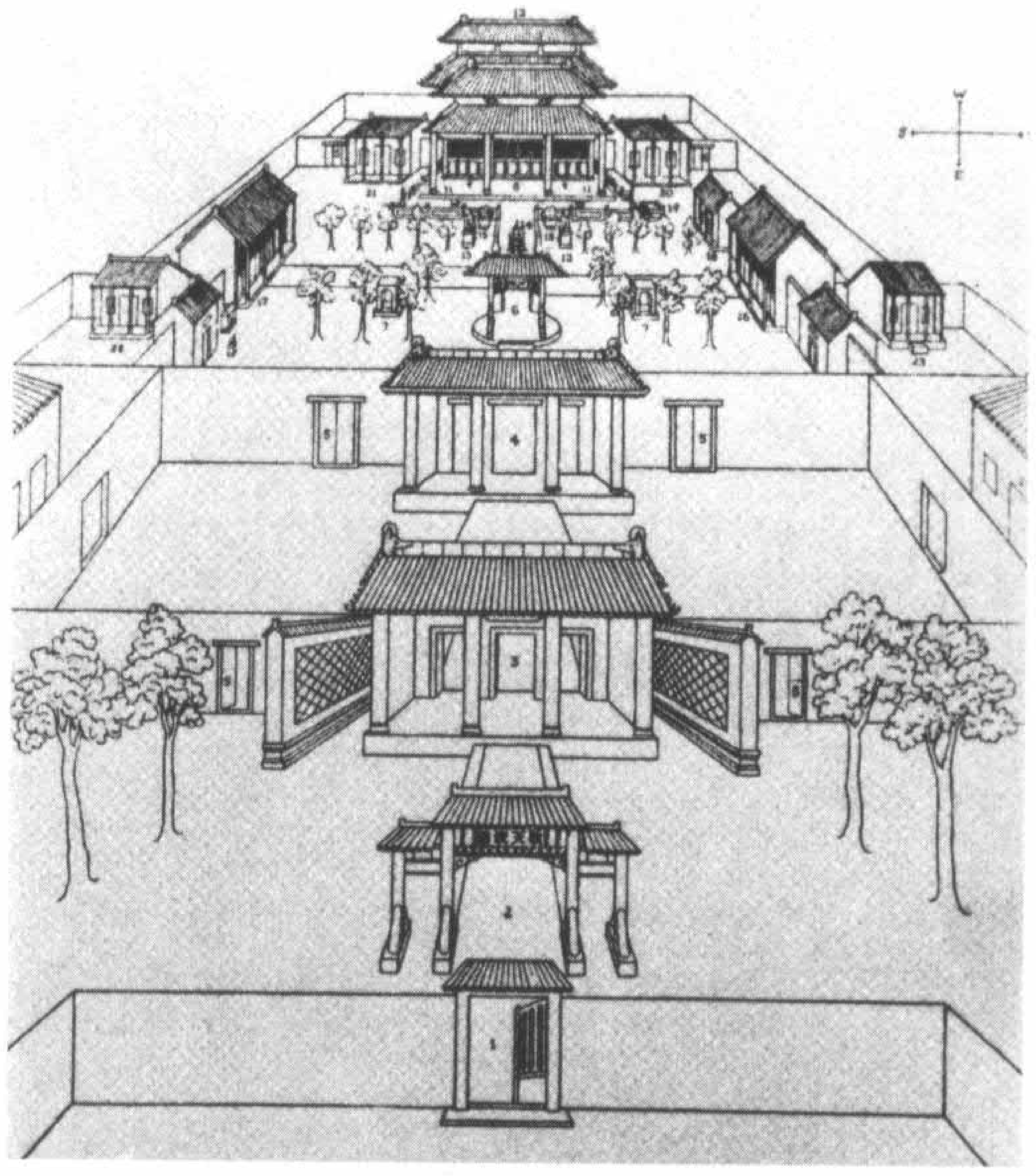
开封犹太人
Jews in Kaifeng



建于1663年(清康熙二年)的开封犹太会堂《重建清真寺记》碑拓片的一部分。

A 1663 inscription (fragment) commemorating the rebuilding of the synagogue of Kaifeng.

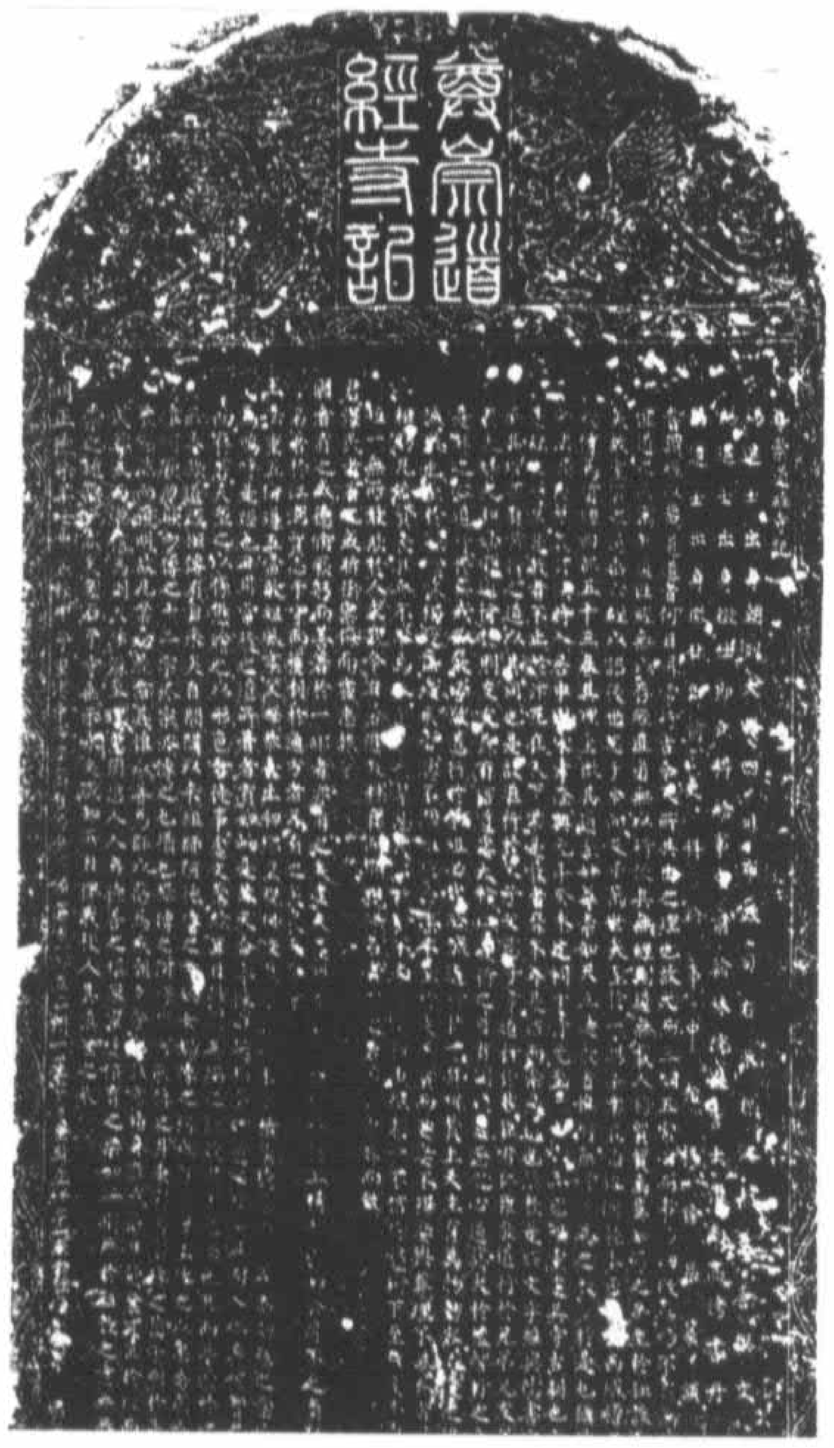
From the Bibliography 47.



1722年法国耶稣会传教士孟正气描摹的开封犹太会堂平面图。

Copy of drawing of the synagogue of Kaifeng compound by French Jesuit Jean Domenge in 1722.

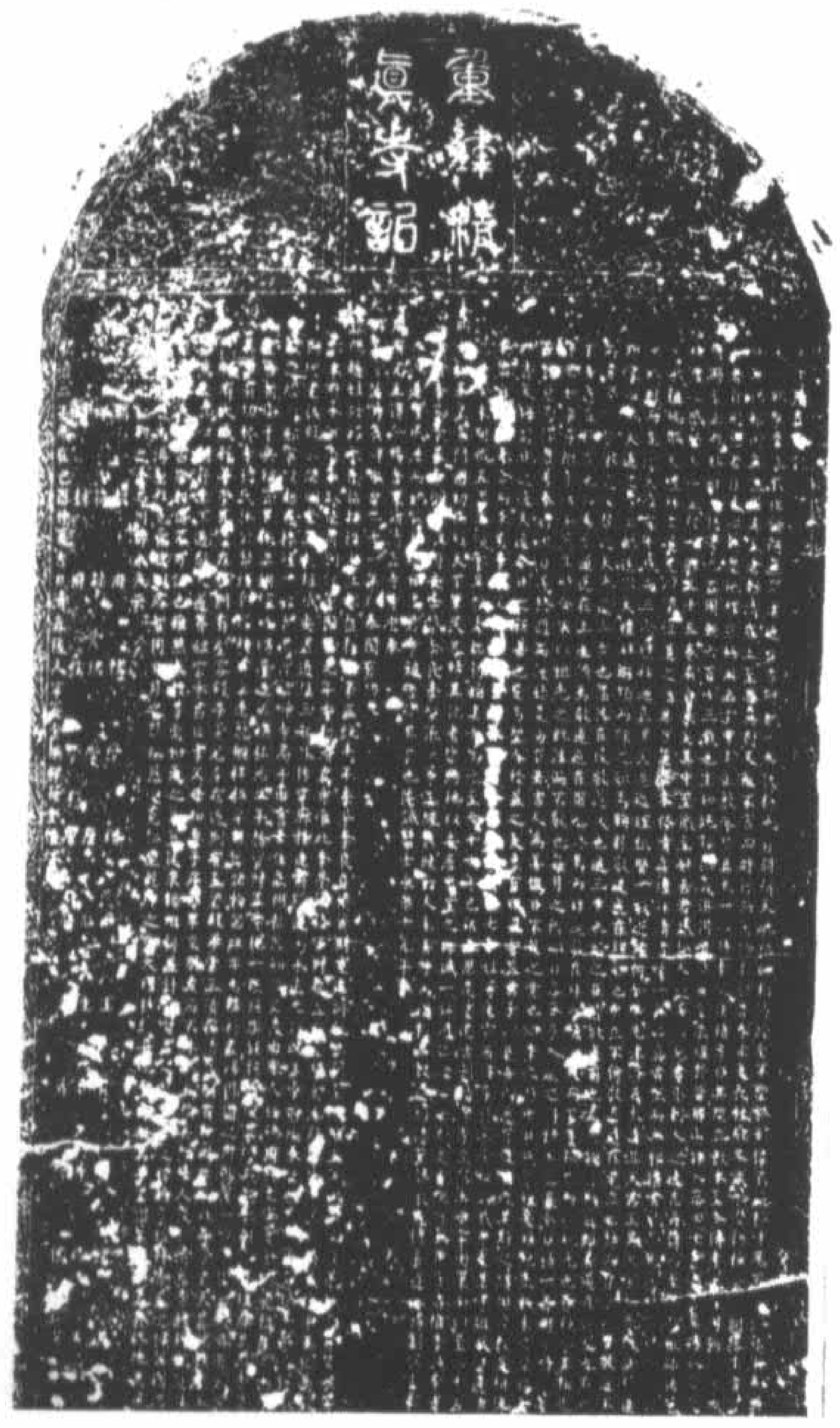
From the Bibliography 39.



刻于1512年(明正德七年)的开封犹太会堂《尊崇道经寺记》碑文。

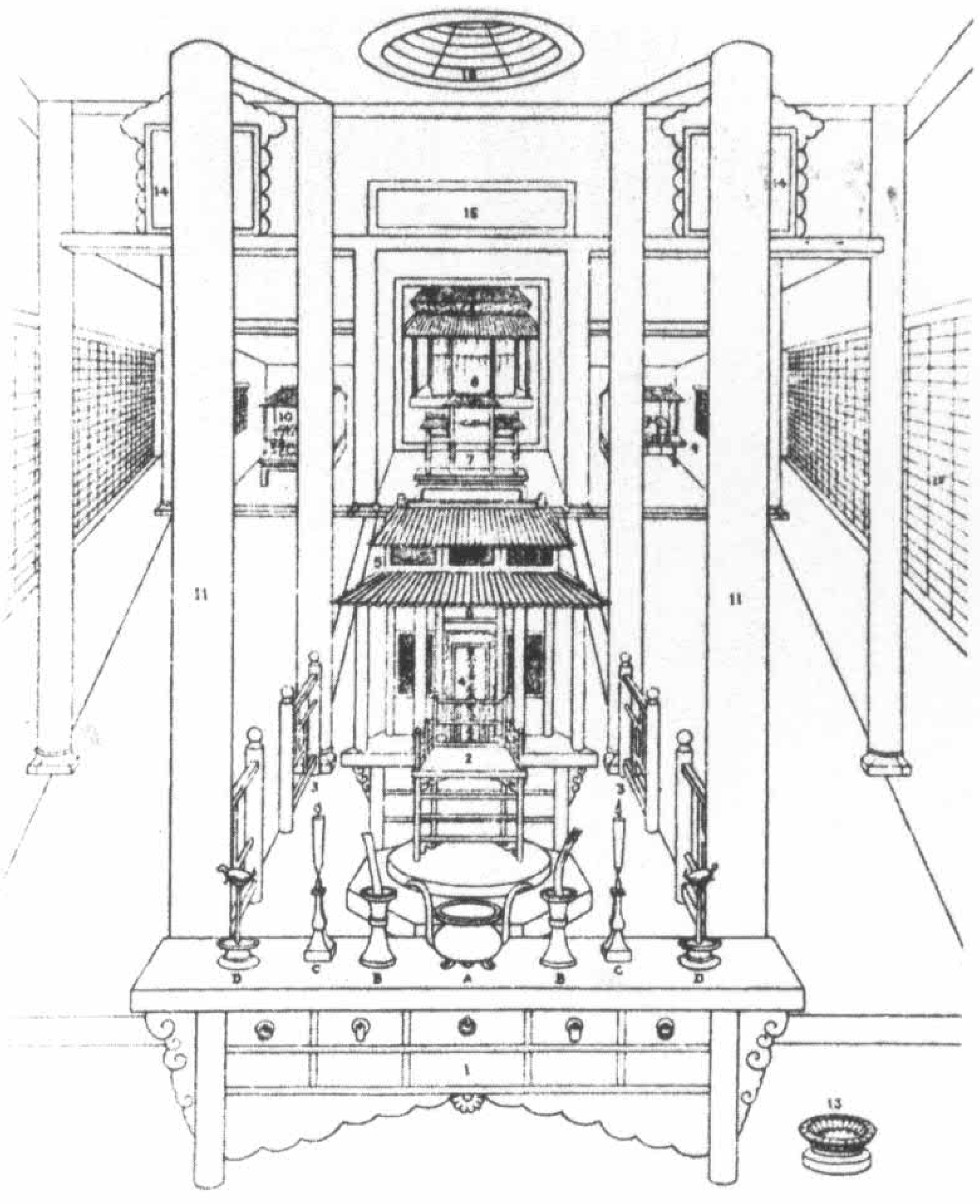
A 1512 inscription introducing the synagogue of Kaifeng.

From the Bibliography 42.



刻于1489年(明弘治二年)的开封犹太会堂《重建清真寺记》碑文。

A 1489 inscription commemorating the rebuilding of the synagogue of Kaifeng.From the Bibliography 42.



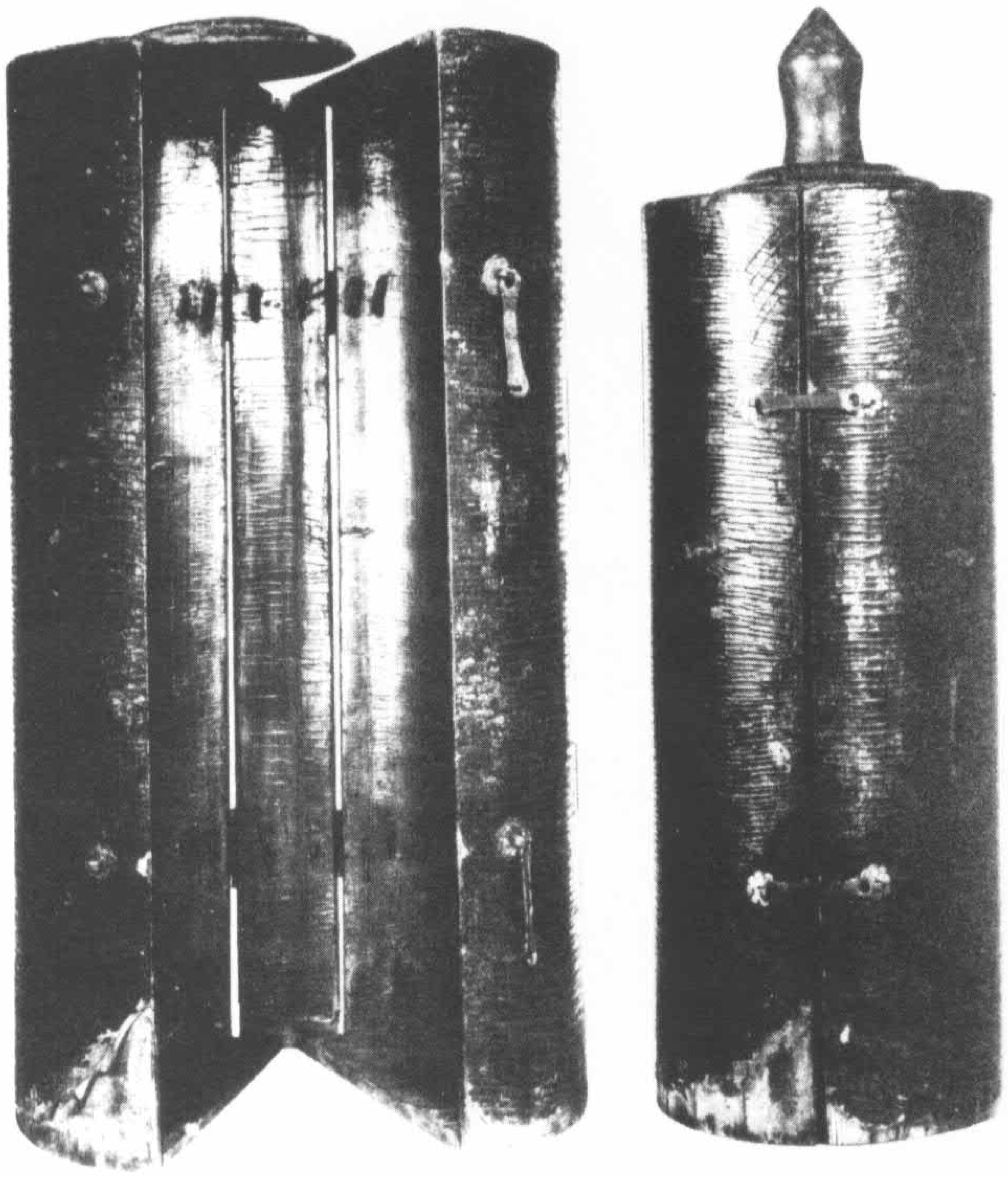
Copy of drawing of Kaifeng synagogue interior by Domenge, 1722.

1722年孟正气描摹的开封犹太会堂大殿内部平面图。

Copy of drawing of the interior of synagogue of Kaifeng by Domenge in 1722.

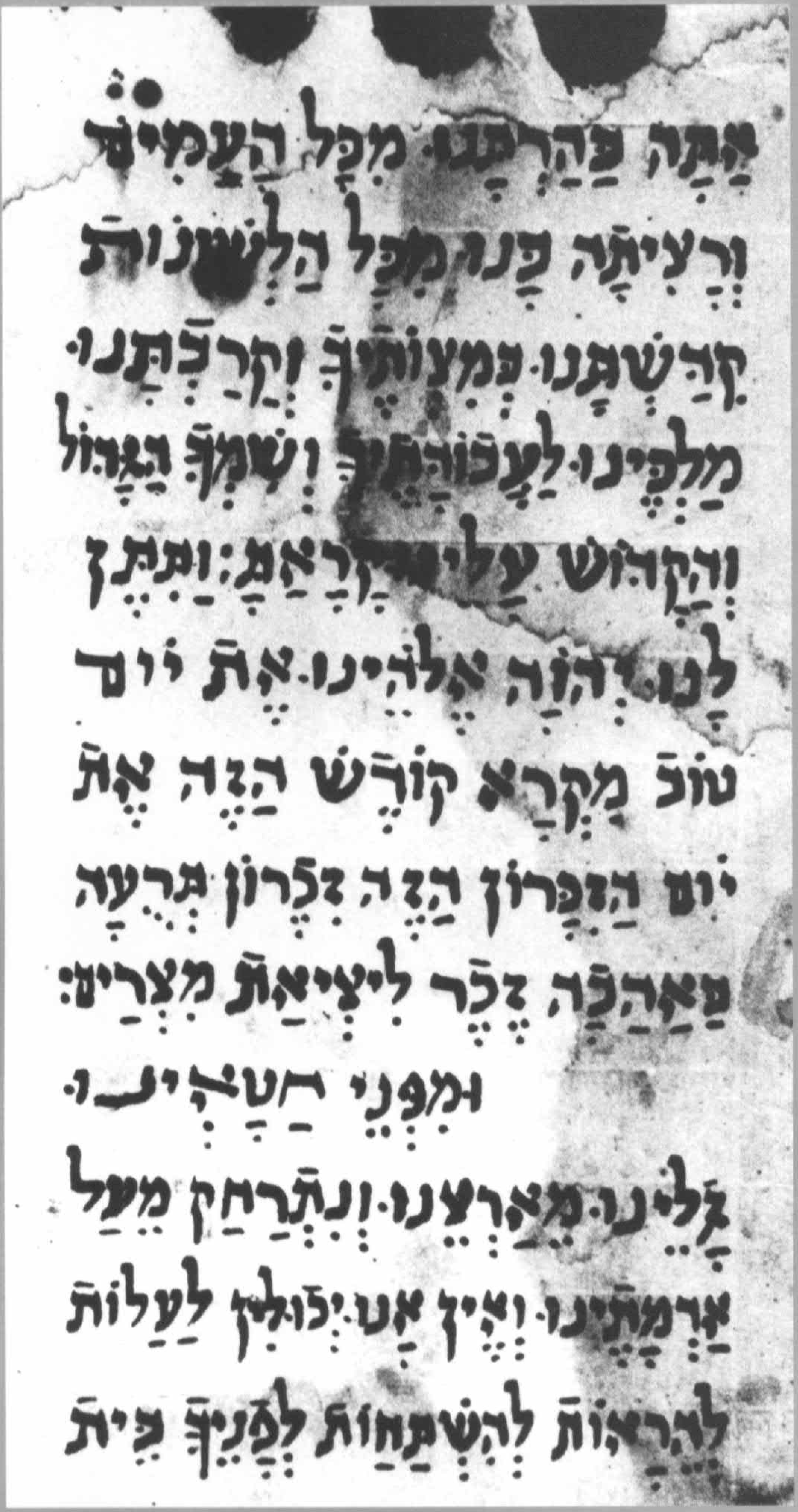
From the Bibliography 39.

以色列邮票上的开封犹太会堂模型。
An Israeli stamp depicting a model of the Kaifeng Synagogue.



16 世纪开封犹太会堂的社团托拉❹经卷箱。
Torah case from the synagogue of Kaifeng, 16th century. From the Bibliography 41.

以色列贝思·哈特夫所斯大离散博物馆中所藏的开封犹太会堂主体建筑模型。
Model of the Kaifeng Synagogue in the Beth Hatefusoth Museum of the Jewish Diaspora in Israel. From the Bibliography 41.

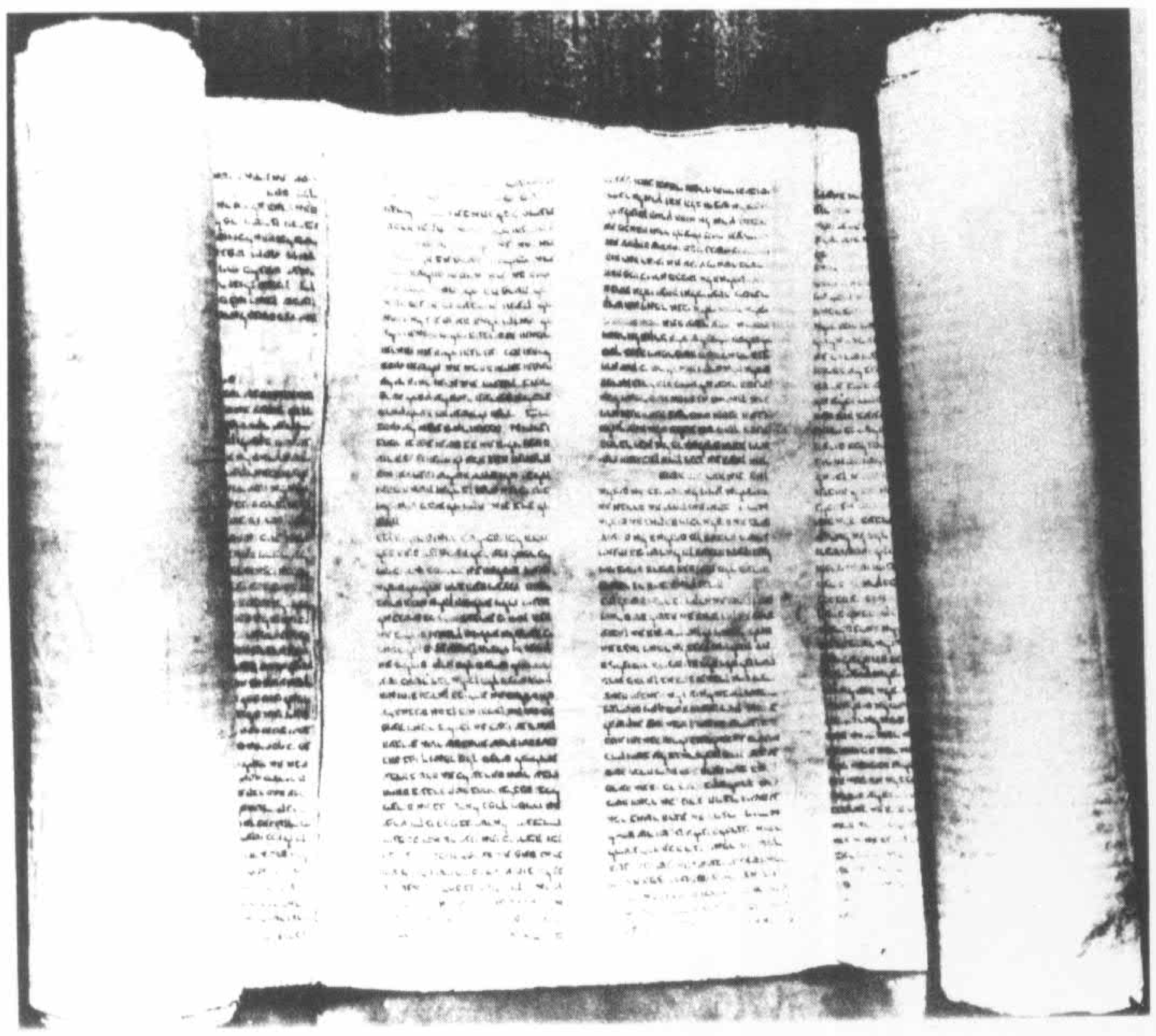

אתה בחרתנו מכל העמים
ורציתה בנו מכל הלשונות
קדשתנו במצותיך וקרבתנו
מלכינו לעבודתיך ושמך הגדול
והקדוש עלינו קראת ותתן
לנו יהוה אלהינו את יום
טוב מקרא קודש הזה את
יום הזכרון הזה זכרון תרועה
באהבה זכר ליציאת מצרים:
ומפני חטאינו
גלינו מארצנו ונתרחק מעל
אדמתינו ואין אנו יכולין לעלות
להראות להשתחוות לפניך בית

15 世纪开封犹太社团新年祈祷书一页。

A page of the New Year prayer from a Kaifeng prayerbook of the 15th century. From the Bibliography 41.

15 世纪开封犹太社团托拉经卷片断。

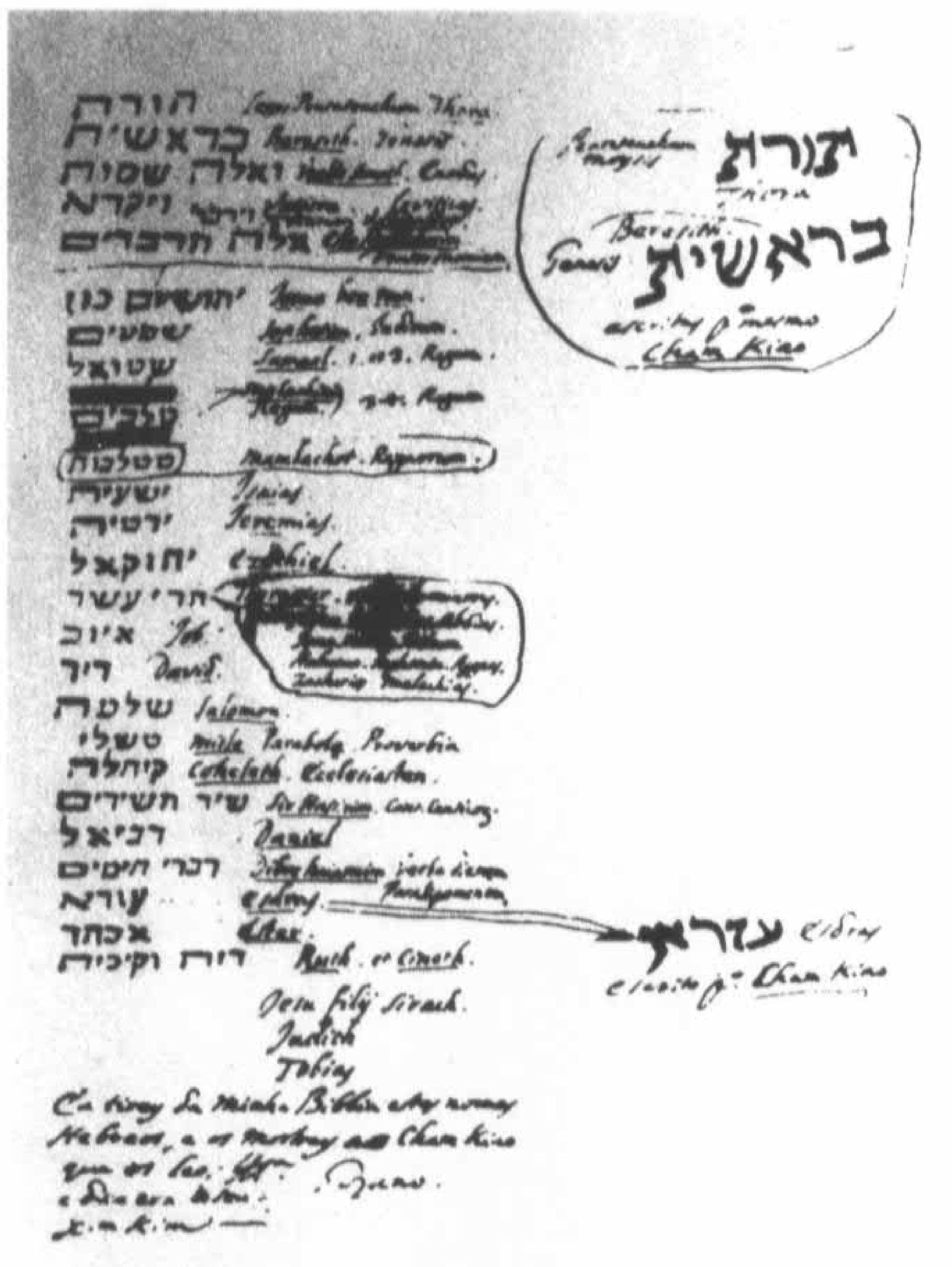
Section of a 15th century Torah scroll, Kaifeng. From the Bibliography 39.



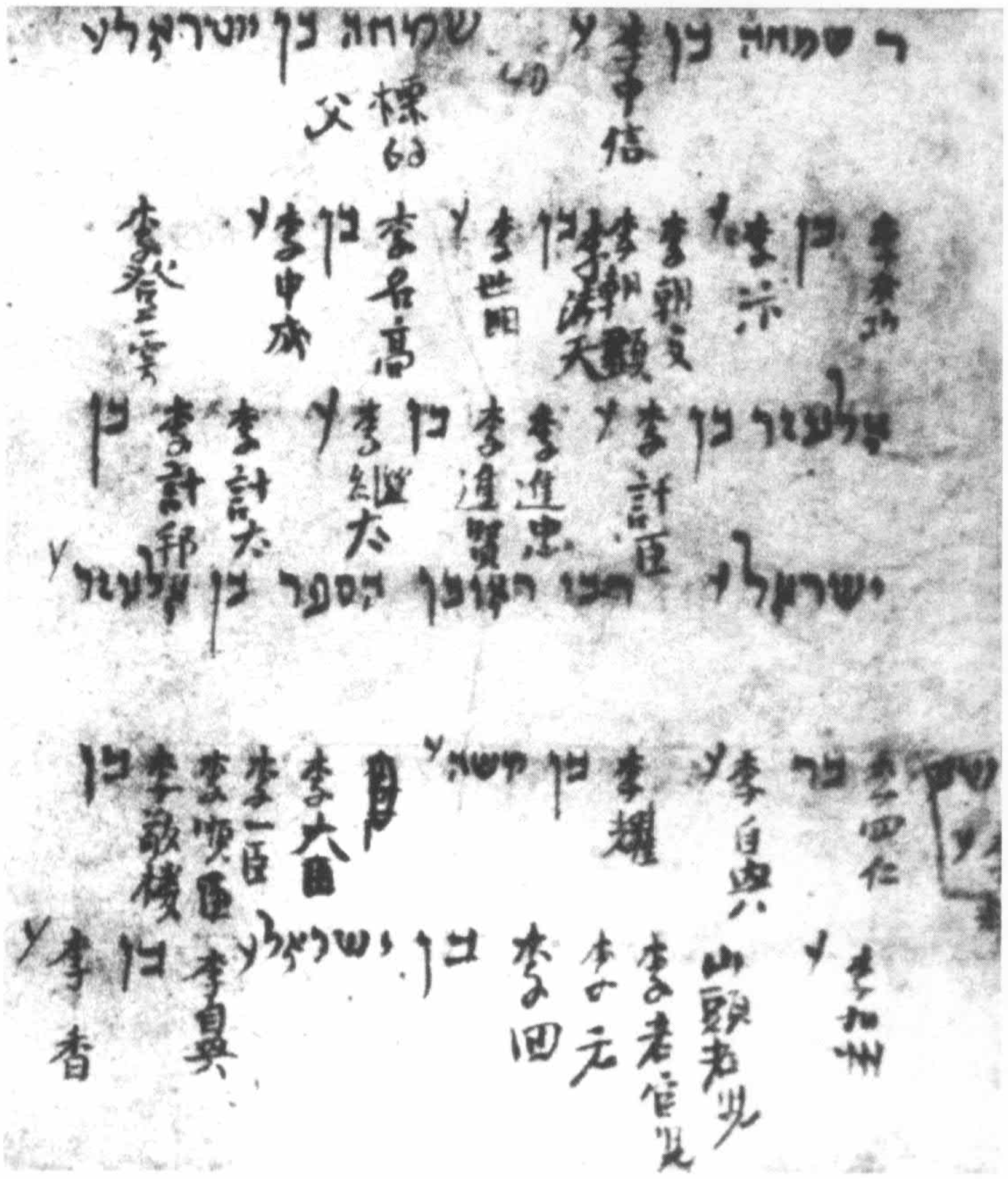
古代开封犹太社团托拉经卷《出埃及记》。

The Book of Exodus from the oldest scroll preserved in Kaifeng.

From the Bibliography 41.



18世纪初意大利耶稣会传教士骆保禄的第五封书简：中国犹太人的希伯来文《旧约》各书。
The fifth letter of Giampaolo, an 18th century Italian missionary: copies of *The Old Testament* in Hebrew kept by Chinese Jews. From theBibliography 4.



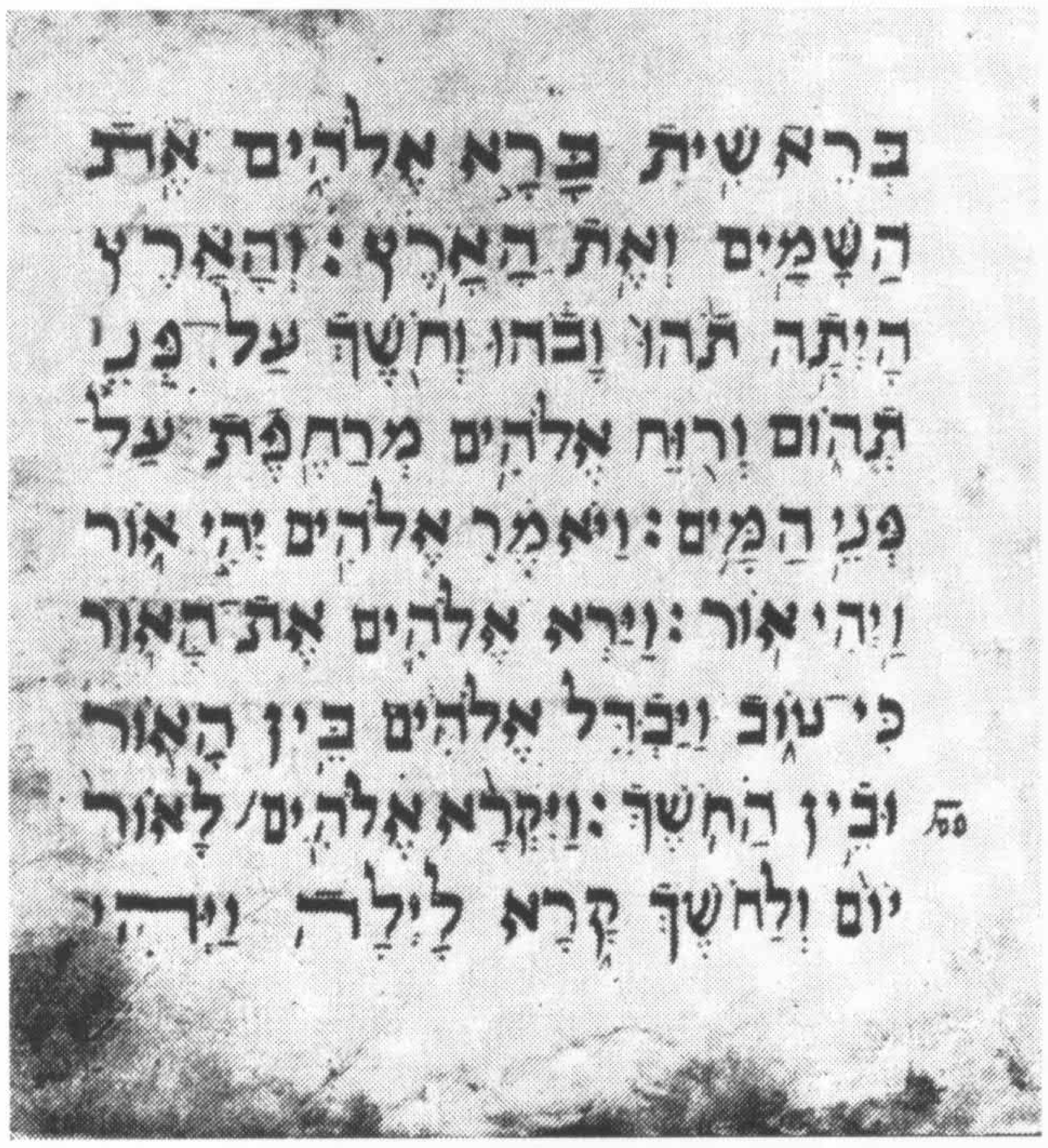
以汉文和希伯来文写成的开封犹太人牒谱。
Page of a Kaifeng Jewish Memorial Book in Chinese and Hebrew. From the Bibliography 41.

诵读托拉的开封犹太人。
Jews reading the Torah at the synagogue of Kaifeng, the drawing by Jean Domenge, 1722. From the Bibliography 4.

开封犹太会堂石钵。

Stone bowl from the synagogue of Kaifeng.

From the Bibliography 47.



בראשית ברא אלהים את
השמים ואת הארץ: והארץ
היתה תהו ובהו וחשך על פני
תהום ורוח אלהים מרחפת על
פני המים: ויאמר אלהים יהי אור
ויהי אור: וירא אלהים את האור
כי טוב ויבדל אלהים בין האור
ובין החשך: ויקרא אלהים לאור
יום ולחשך קרא לילה ויהי

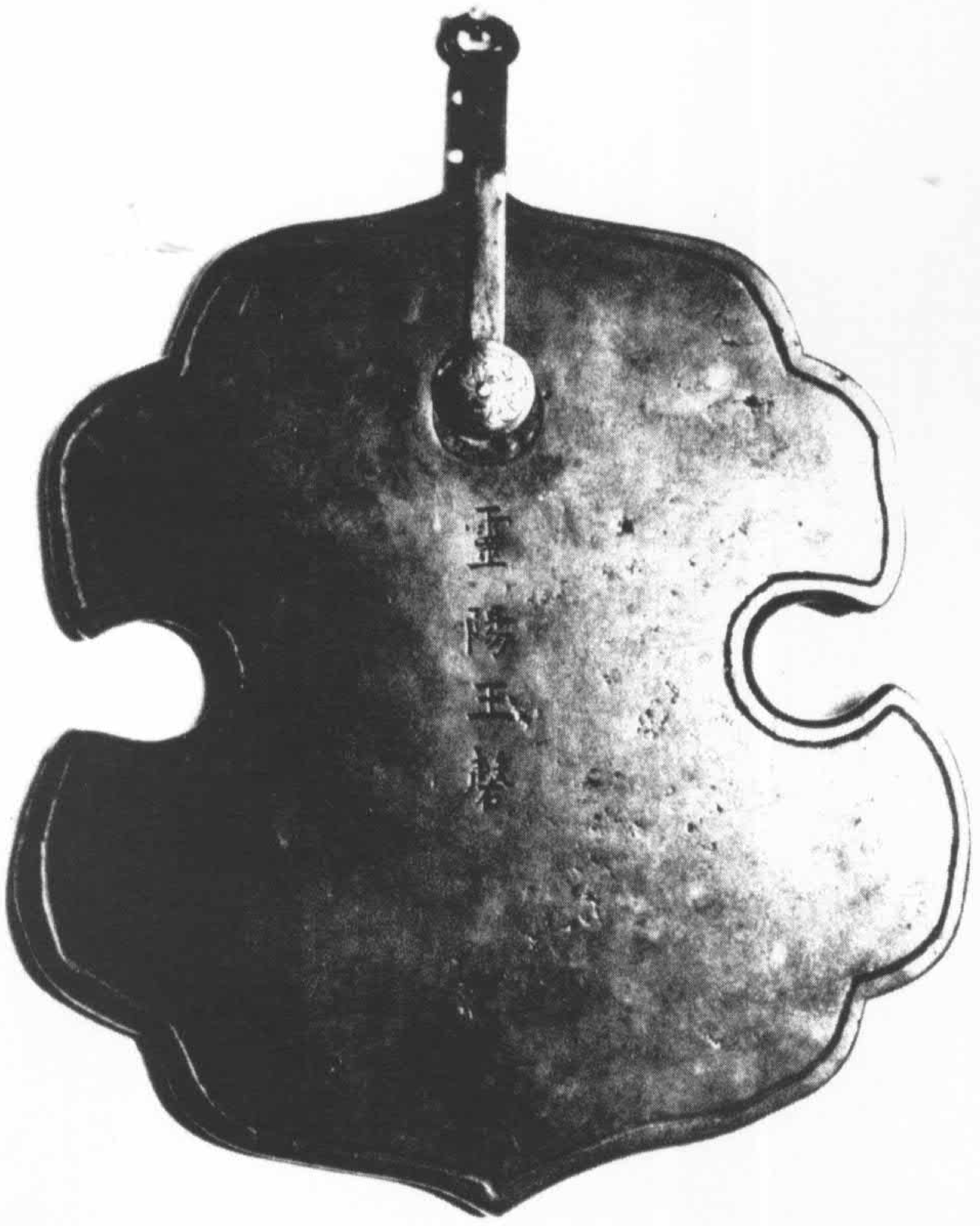
1621 年开封犹太社团“方经”《创世记》第一页。

First page of *Genesis*, Kaifeng "Square Scriptures", 1621. From the Bibliography 39.

开封犹太会堂圣瓶。

White porcelain vase from the synagogue of Kaifeng.

From the Bibliography 47.



召集开封犹太人祈祷的灵阳玉磬。

Black jade chime used to call the Jews of Kaifeng to worship.

From the Bibliography 40.

开封犹太会堂内希伯来文牌匾之一。

Copy of one of the Hebrew inscription-plaques from the synagogue of Kaifeng. From the Bibliography 43.

开封犹太人后裔七姓家族之一金氏祖坟石碑，碑文述及其先祖辗转来到开封定居的经历。

Inscription of the Jin Family, one of the seven families descended from the Kaifeng Jews, describing their ancestor's experience of coming to Kaifeng.

开封犹太会堂内的青铜香炉。

Bronze incense burner from the synagogue of Kaifeng. From the Bibliography 42.

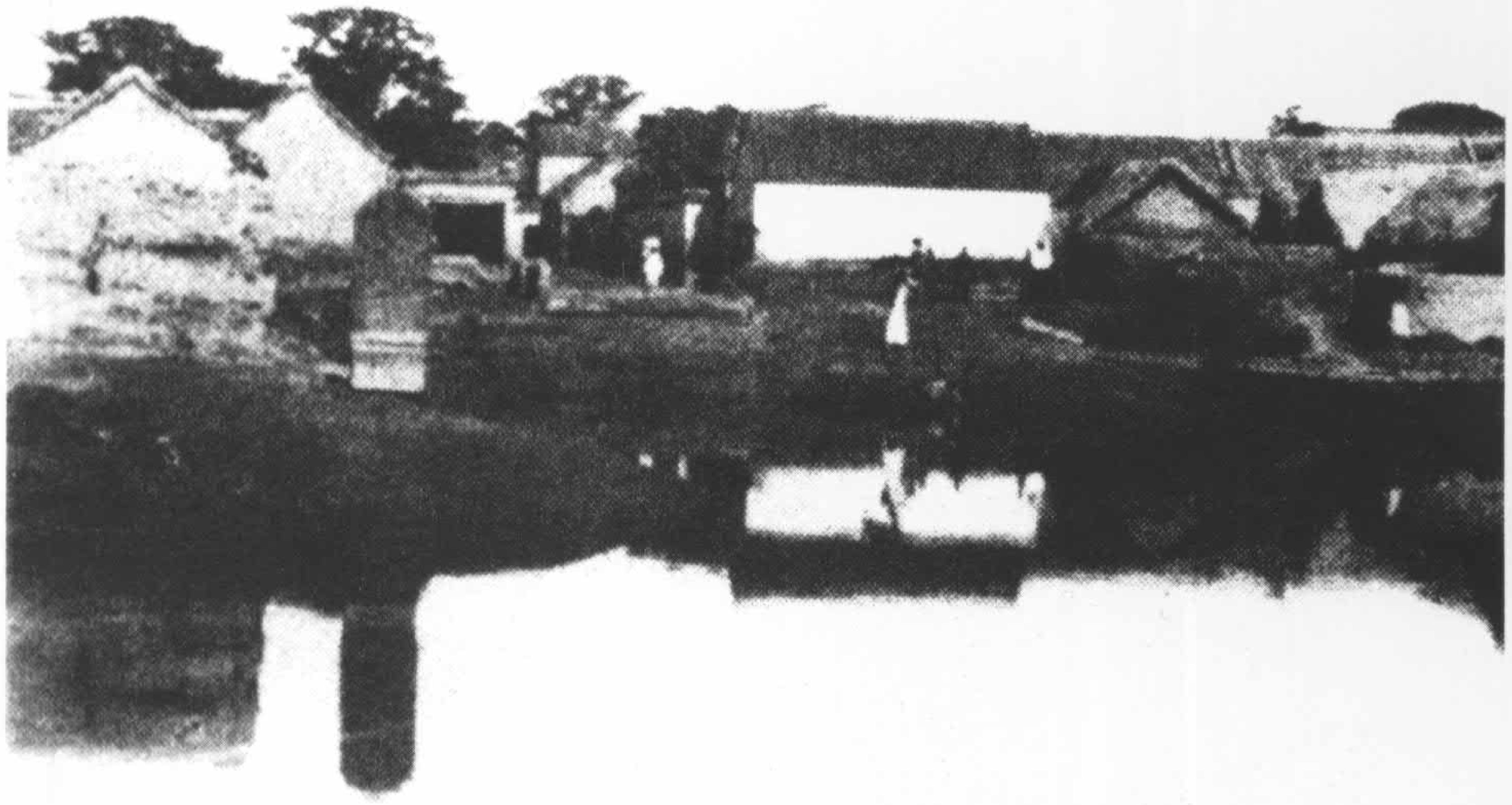
一位显然已经汉化的开封犹太人后裔,摄于 1906 年。
A Kaifeng Jew in 1906, obviously assimilated.From the Bibliography 39.

1906 年,两个开封犹太人后裔在石碑旁。
Two descendants of the Kaifeng Jews standing beside a memorial stone, 1906. From the Bibliography 41.

1901 年,开封犹太后裔、商人李庆胜及其子在上海。
The Jewish Chinese flour merchant from Kaifeng, Li Qingsheng, with his son in Shanghai in 1901. From the Bibliography 37.

开封犹太人后裔中的长者赵允中,摄于 1919 年。
Zhao Yunzhong, the patriarch of descendants of the Kaifeng Jews, photographed in 1919. From the Bibliography 40.

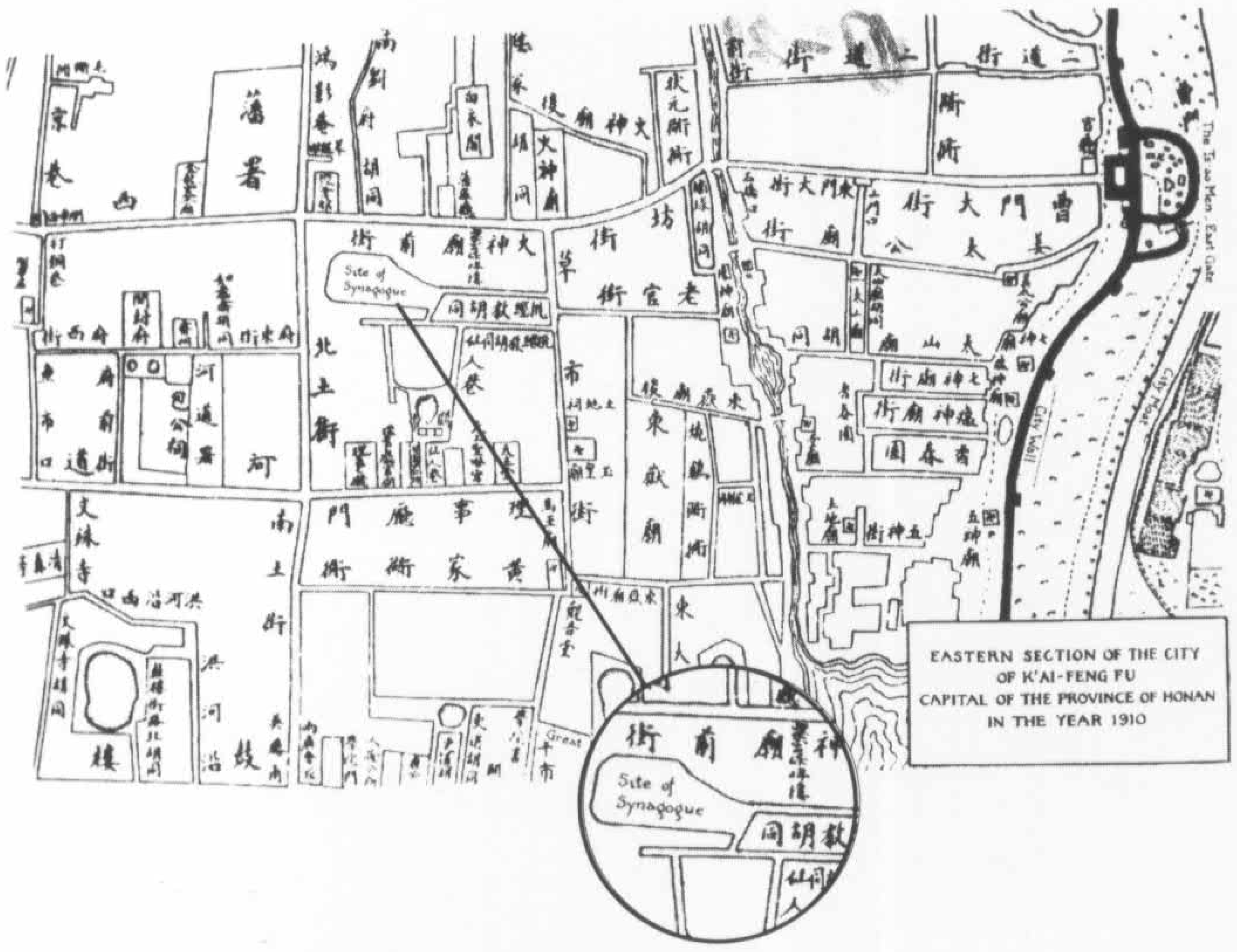
开封犹太会堂旧址所在的开封城东门, 当年许多开封犹太人居住在这周围一带。
East Gate of Kaifeng where the synagogue was located. Most Jews lived in the surrounding area. From the Bibliography 41.



1910 年,开封犹太会堂旧址,左侧竖立着 1489 年和 1512 年犹太会堂重建纪念碑。
The site of the Kaifeng Synagogue, 1910. On the left are memorial stones inscribed in 1489 and 1512. From the Bibliography 41.

开封南教经胡同(此胡同命名于上一世纪),这里距犹太会堂旧址不远,曾是当年开封犹太社团宗教活动中心。

NanJiaojing Lane (named in the 20th century) in Kaifeng was not far from the site of the synagogue and was once the religious center of the Jewish community in Kaifeng. From the Bibliography 43.



开封城平面图中犹太会堂的位置。

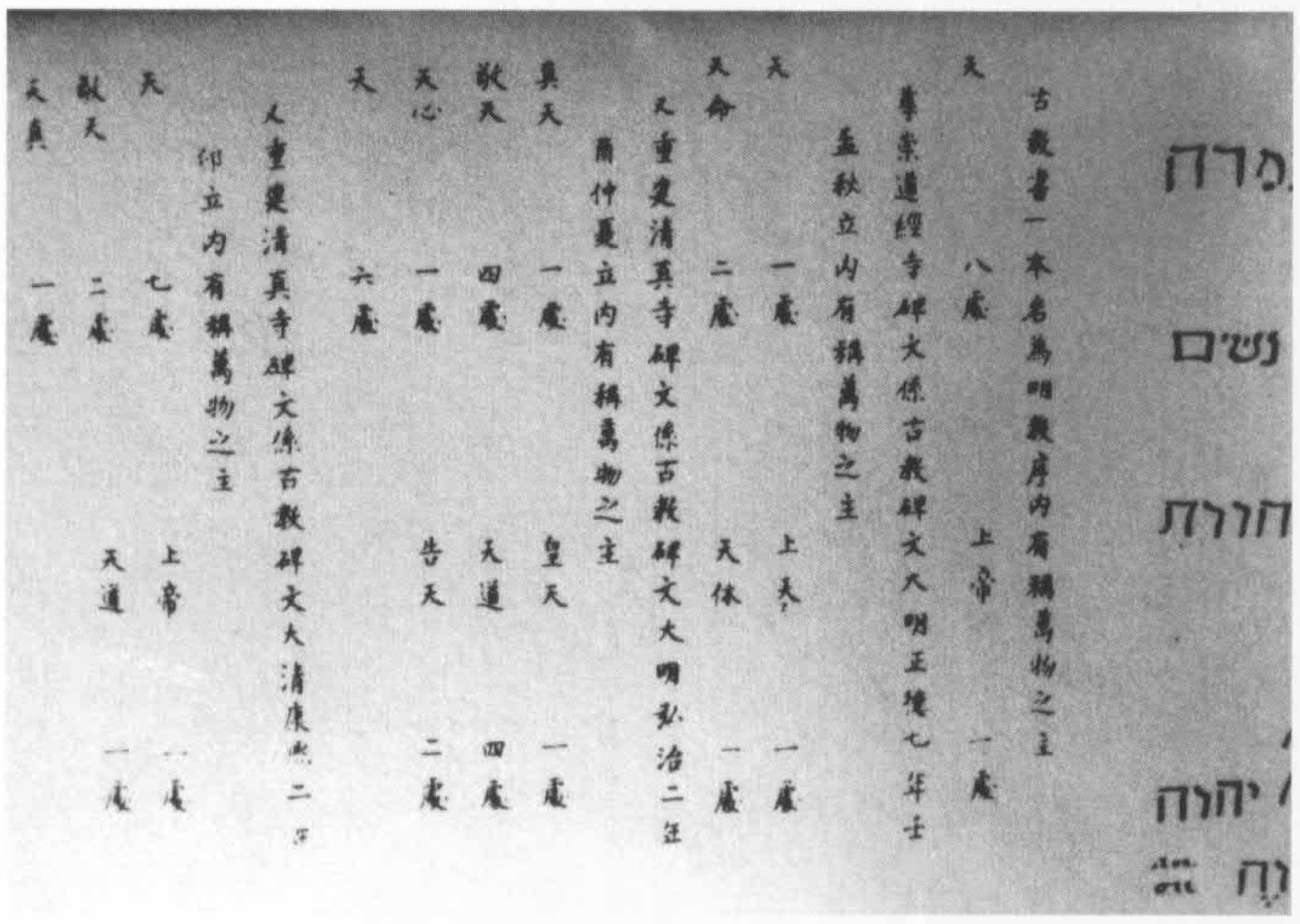
Site of the synagogue in Kaifeng map. From the Bibliography 47.

今日开封,外国旅游者在参观南教经胡同。

In today's Kaifeng,tourists visit Nanjiaojing Lane.

开封犹太人研究热
Eager Research on Jews in Kaifeng

利马窦(1552-1610),最早"发现"中国犹太人的意大利耶稣会传教士。
Matteo Ricci (1552-1610), the Italian priest who founded the Jesuit mission in China. From the Bibliography 37.



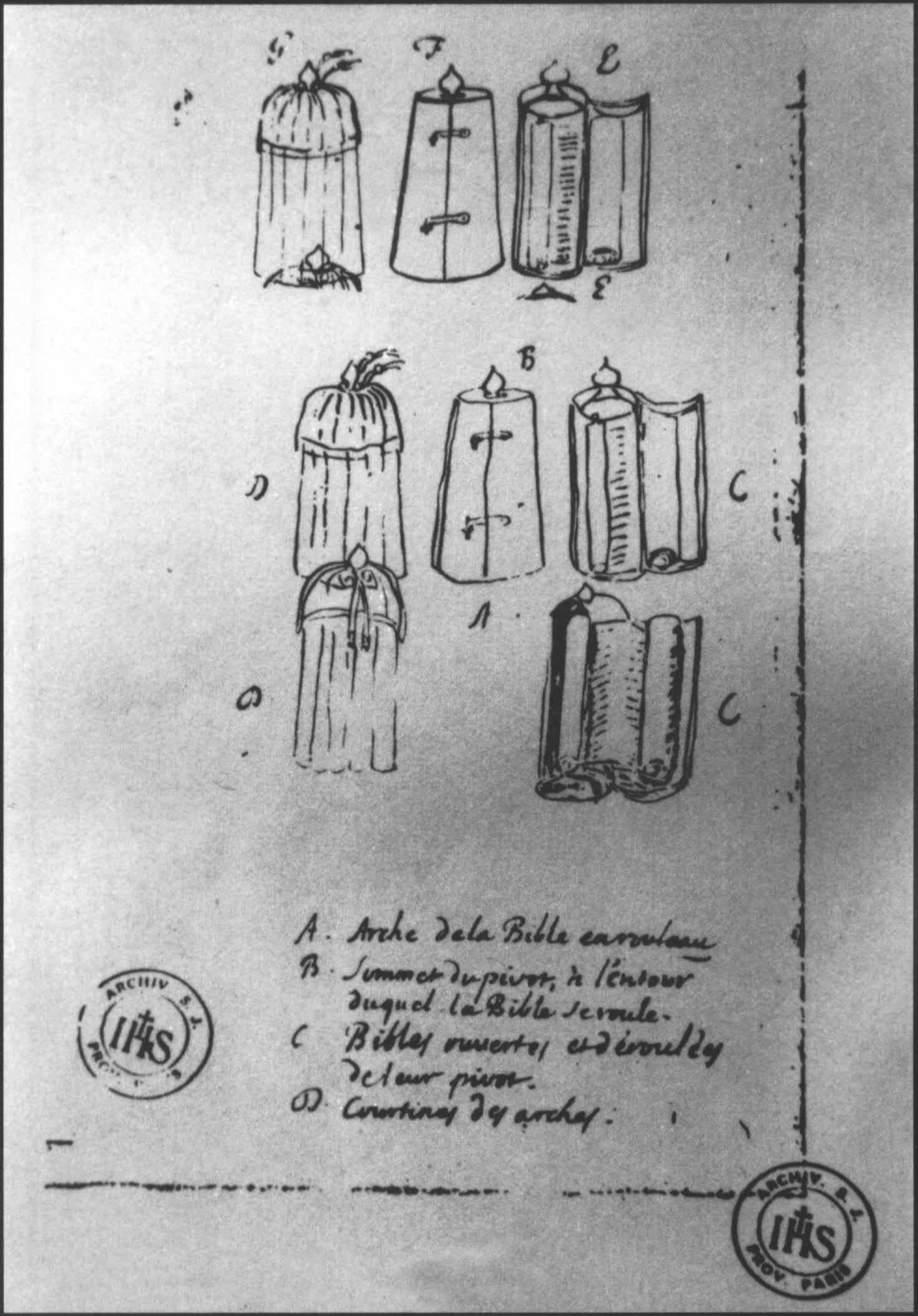
古教書一本名為明教序內有稱萬物之主
天 八處 上帝 一處
尊崇道經寺碑文係古教碑文大明正德七年立
孟秋立內有稱萬物之主
天 一處 上天 一處
天命 二處 天体 一處
又重建清真寺碑文係古教碑文大明弘治二年
甫仲夏立內有稱萬物之主
真天 一處 皇天 一處
敬天 四處 天道 四處
天心 一處 告天 二處
天 六處
又重建清真寺碑文係古教碑文大清康熙二年
仰立內有稱萬物之主
天 七處 上帝 一處
敬天 二處 天道 一處
天真 一處

18 世纪初骆保禄的第二封书简:犹太人称呼上帝的汉文姓名。
Copies of the Chinese name by which the Jews called God, in the second letter of Giampaolo in the 18th century. From the Bibliography 4.

利马窦与他遇到的第一位开封犹太人艾田。
Ricci's accidental meeting in 1605 with a Chinese Jew, Ai Tian, revealed to the Western world the presence of Jews in China. From the Bibliography 47.

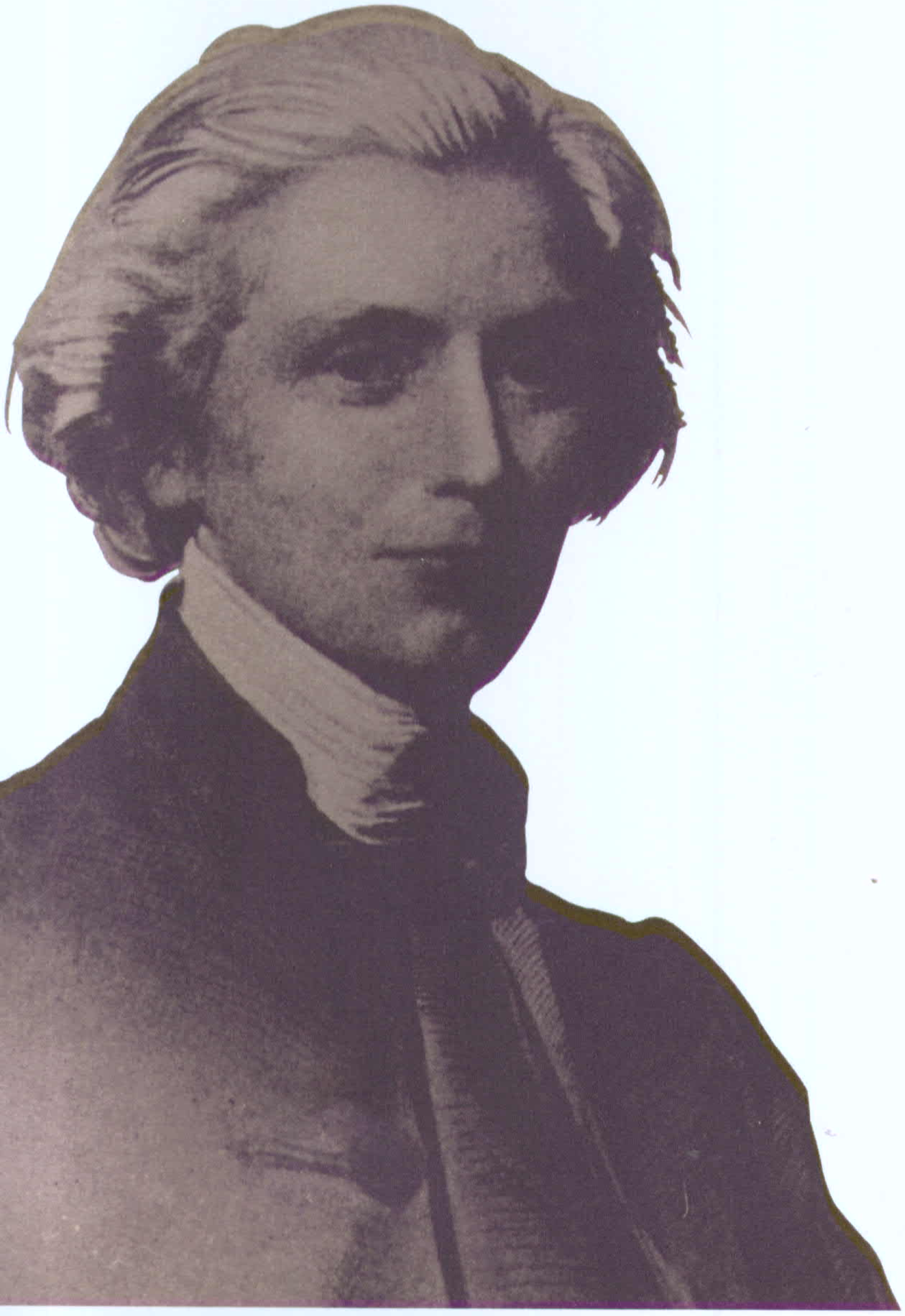
17 世纪荷兰犹太人马纳沙赫·本·以色列的著作《以色列的希望》插图。马纳沙赫·本·以色列最早提出中国犹太人即"失踪的十个以色列部落",但这一论断为大多数学者所否定。

Page of the Book *Hope of Israel* written by a 17th century Dutch Jew, Manasseh ben Israel, who first proposed that Chinese Jews were the lost tribes of Israel.Most scholars have objected to this opinion. From the Bibliography 39.

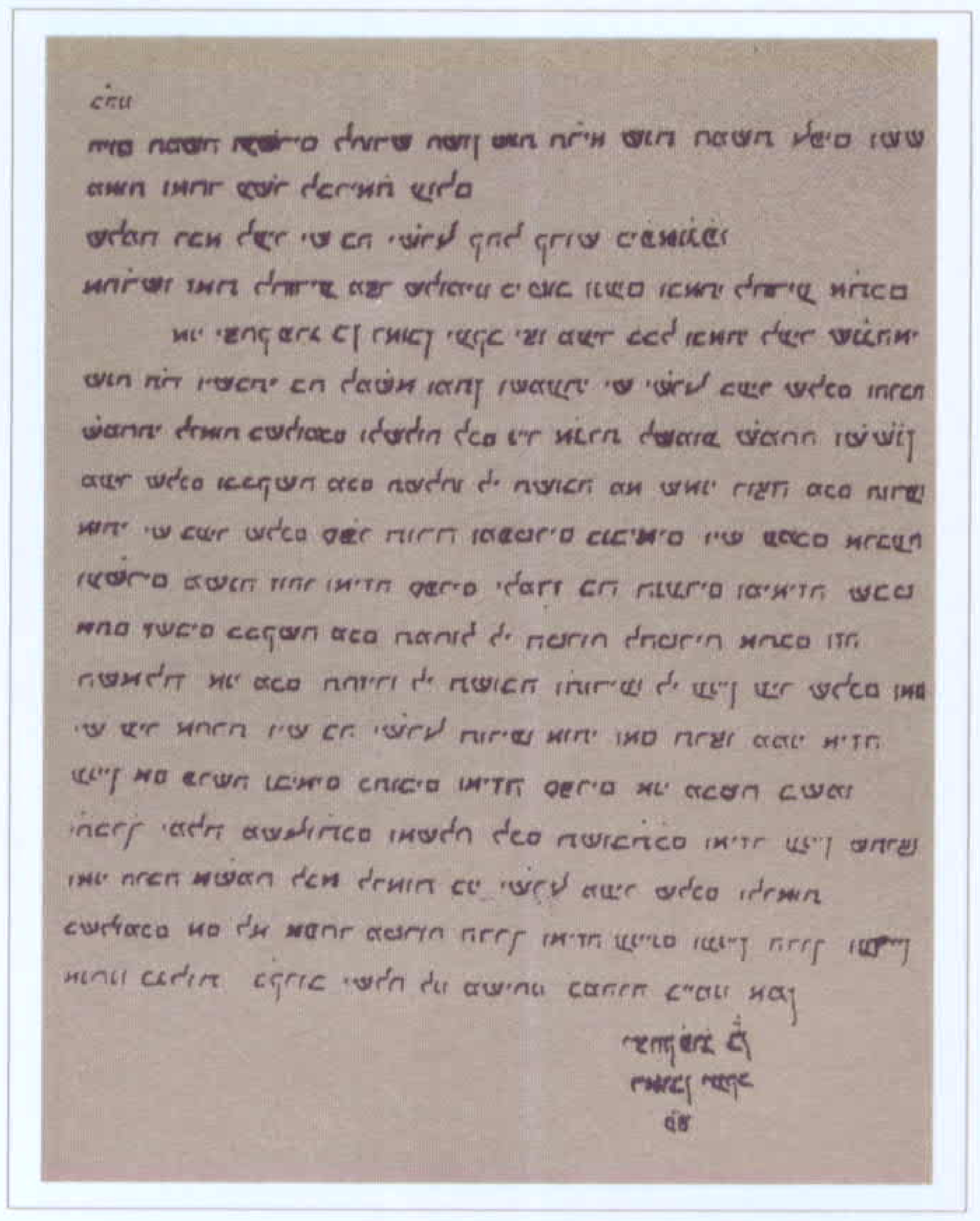


18 世纪初孟正气的第六封书简:开封犹太会堂用品。

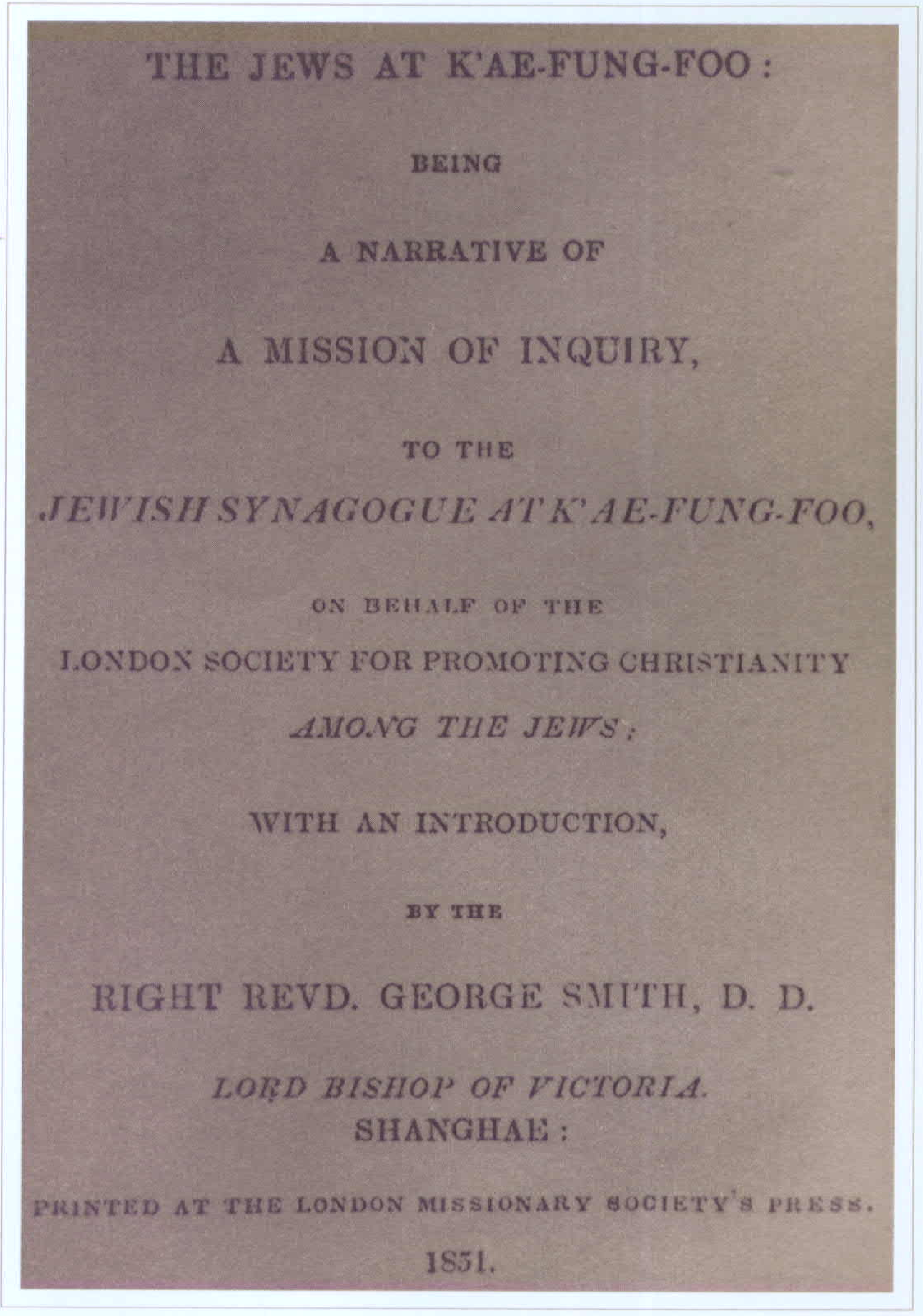
Articles used in the synagogue of Kaifeng described in the sixth letter of Jean Domenge in the 18th century. From the Bibliography 4.



耶稣会驻香港主教乔治·史密斯，正是在他的推动下，1850 年两位教士作为“伦敦犹太人布道会”的使者前往开封调查。
Reverend George Smith, Bishop of Hong Kong. Through his efforts, two Chinese men were sent to Kaifeng in 1850 as emissaries of the London Society for Promoting Christianity among the Jews. From the Bibliography 41.



1850 年在上海沙逊公司任职的巴格达犹太人法拉吉写给开封犹太人后裔的一封信。
Hebrew letter to the Jews of Kaifeng written in 1850 by Yitzhak Faraj, a Baghdadi Jew working in Shanghai for the Sassoon Company. From the Bibliography 41.



THE JEWS AT K'AE-FUNG-FOO:

BEING

A NARRATIVE OF

A MISSION OF INQUIRY,

TO THE

JEWISH SYNAGOGUE AT K'AE-FUNG-FOO,

ON BEHALF OF THE

LONDON SOCIETY FOR PROMOTING CHRISTIANITY

AMONG THE JEWS;

WITH AN INTRODUCTION,

BY THE

RIGHT REVD. GEORGE SMITH, D. D.

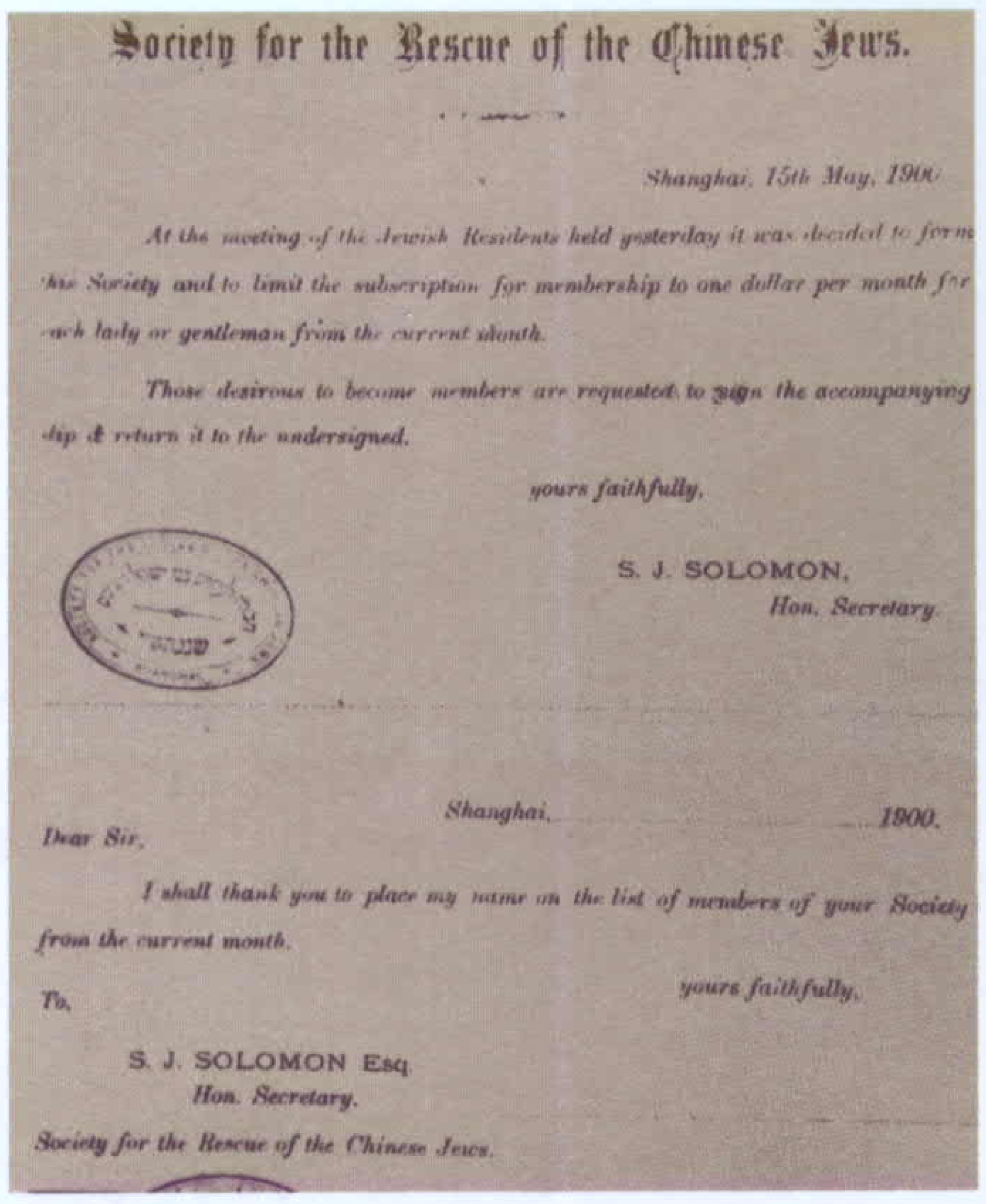
LORD BISHOP OF VICTORIA.

SHANGHAE:

PRINTED AT THE LONDON MISSIONARY SOCIETY'S PRESS.

1851.

“伦敦犹太人布道会”的两位使者所写的关于开封犹太人的报告的封面，史密斯为此报告写了引言。
Title page of the report by the two Chinese emissaries. From the Bibliography 41.



Society for the Rescue of the Chinese Jews.

Shanghai, 15th May, 1900

At the meeting of the Jewish Residents held yesterday it was decided to form this Society and to limit the subscription for membership to one dollar per month for each lady or gentleman from the current month.

Those desirous to become members are requested to sign the accompanying slip & return it to the undersigned.

yours faithfully,

S. J. SOLOMON,
Hon. Secretary.

Shanghai, ... 1900.

Dear Sir,

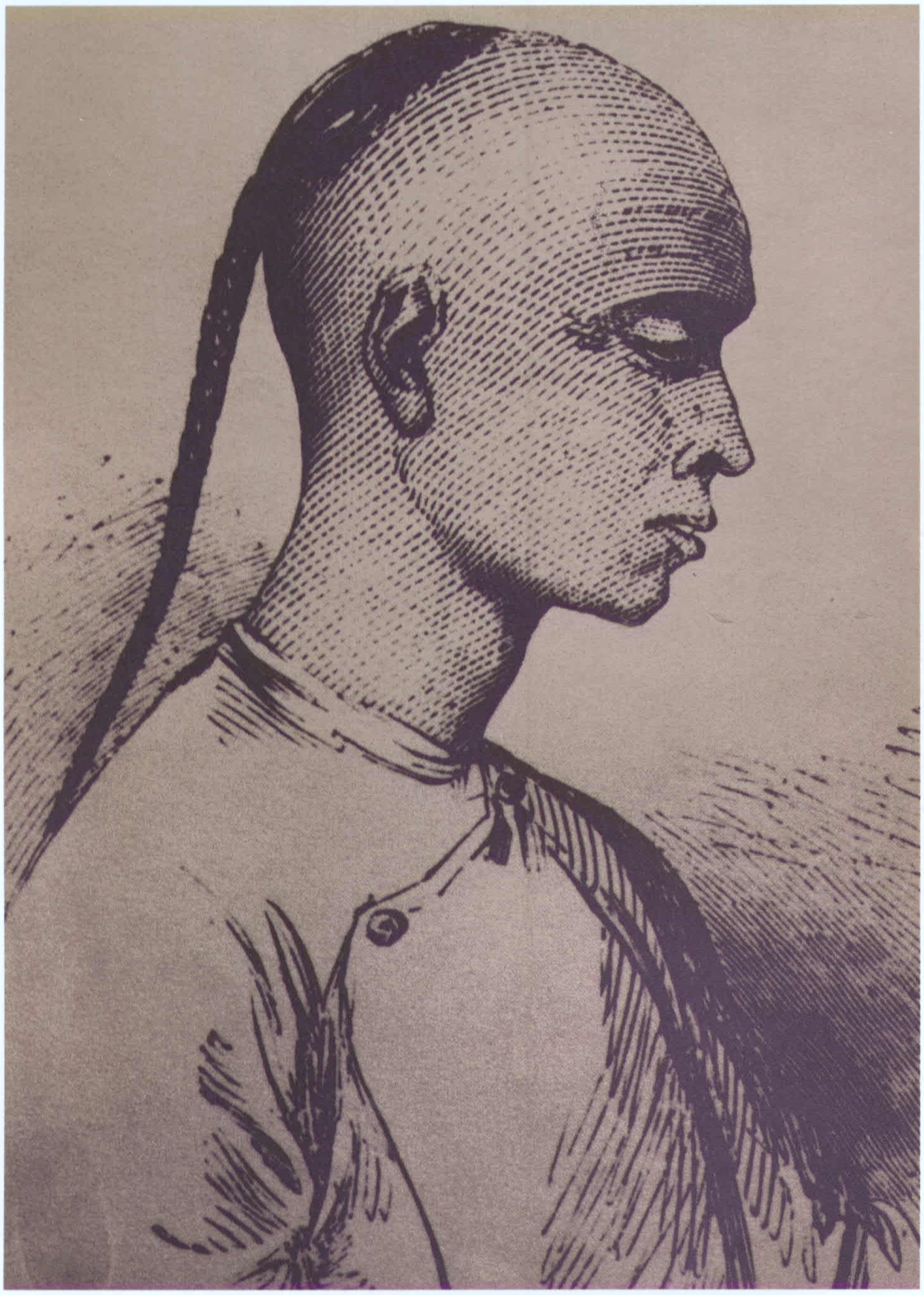
I shall thank you to place my name on the list of members of your Society from the current month.

To,

yours faithfully,

S. J. SOLOMON Esq.
Hon. Secretary.
Society for the Rescue of the Chinese Jews.

“援救中国犹太人协会”入会表格，该协会是由当时在上海的一批犹太商人于 1900 年创立的，试图进行恢复开封犹太社团的努力。
Form for joining the Society for the Rescue of Chinese Jews, founded by Jewish merchants in Shanghai in 1900 with the aim of restoring the Kaifeng Jewish community. From the Bibliography 37.



在“伦敦犹太人布道会”资助下在上海学习希伯来语的开封犹太人后裔赵文魁。
Zhao Wenkui, a descendant of the Kaifeng Jewish community, studying Hebrew in Shanghai with the support of the London Society for Promoting Christianity among the Jews. From the Bibliography 41.

“援救中国犹太人协会” 邀请来沪的 8 位开封犹太人后裔，摄于 1902 年。
Eight Chinese Jews from Kaifeng invited to Shanghai by the Society for the Rescue of Chinese Jews, photographed in 1902. From the Bibliography 41.

1932 年,戴维·布朗(右一)与开封犹太人后裔在赵祖方屋前合影。布朗是一位对开封犹太人抱有浓厚兴趣的美国实业家和纽约《美国希伯来人》周刊发行人。

David Brown(first from the right), American industrialist and publisher of the New York weekly *American Hebrew,* with descendents of Kaifeng Jews, at the home of Zhao Zufang in Kaifeng in 1932. From the Bibliography 41.

加拿大圣公会主教怀履光曾长期担任河南教区主教,多次访问开封,著有《中国的犹太人》等书。图为 1919 年 5 月怀履光(前排就座右四者)与开封犹太人后裔集体合影。

A group photo taken in May 1919 of descendents of Kaifeng Jews with the Canadian Bishop William White (seated fourth from the right, front row), the long-time bishop of the Henan section, a frequent visitor to Kaifeng and author of many books, including *Chinese Jews*. From the Bibliography 43.

古代中国其他地方的犹太人
Jews in Other Places in Ancient China

在古代，除开封之外，犹太人也曾经流散于西安、洛阳、广州、杭州、宁波、北京、泉州、扬州、南京等中国其他许多城市，但几乎没有留下什么确凿的记录。

Jews also lived in many other cities in Ancient China besides Kaifeng such as Xi'an, Luoyang, Guangzhou, Hangzhou, Ningbo, Beijing, Quanzhou, Yangzhou and Nanjing. However,they have left almost no clear traces.

12或13世纪以阿拉伯文和汉文铭刻的郭氏(疑为波斯犹太人)墓碑，现藏于福建泉州海交史博物馆。

Gravestone of 12th or 13th century, written in Arabic and Chinese, of a Persian named Ibn (son of) Gaus Dagog. The Chinese inscription rendering the surname as "Guo", says he was the first of his family to settle in China. Since the stone is simple and unadorned, in the Jewish tradition, it is possible that he was a Persian Jew. Now the gravestone is in Museum of Overseas Communications History, Quanzhou, Fujian province. From the Bibliography 39.

宋元时期宁波港古城图中的“波斯旅馆”(“X”标记处)，当时的波斯人是指包括犹太人在内的一切来自西亚的外国人。

Ancient map of the seaport Ningbo during the Song and Yuan dynasties. "X" marks the location of the "Persian Hotel" which provided lodging for foreigners, including Jews from West Asia. From the Bibliography 39.

אנכי ד
לא יהיה
לא תשא
זכור את
כבד את
לא תרצח
לא תנאף
לא תגנב
לא תענה
לא תחמד

从巴格达到香港和上海：
来华塞法迪犹太人之兴衰

From Baghdad to Hong Kong and Shanghai: The Sephardi Experience

II

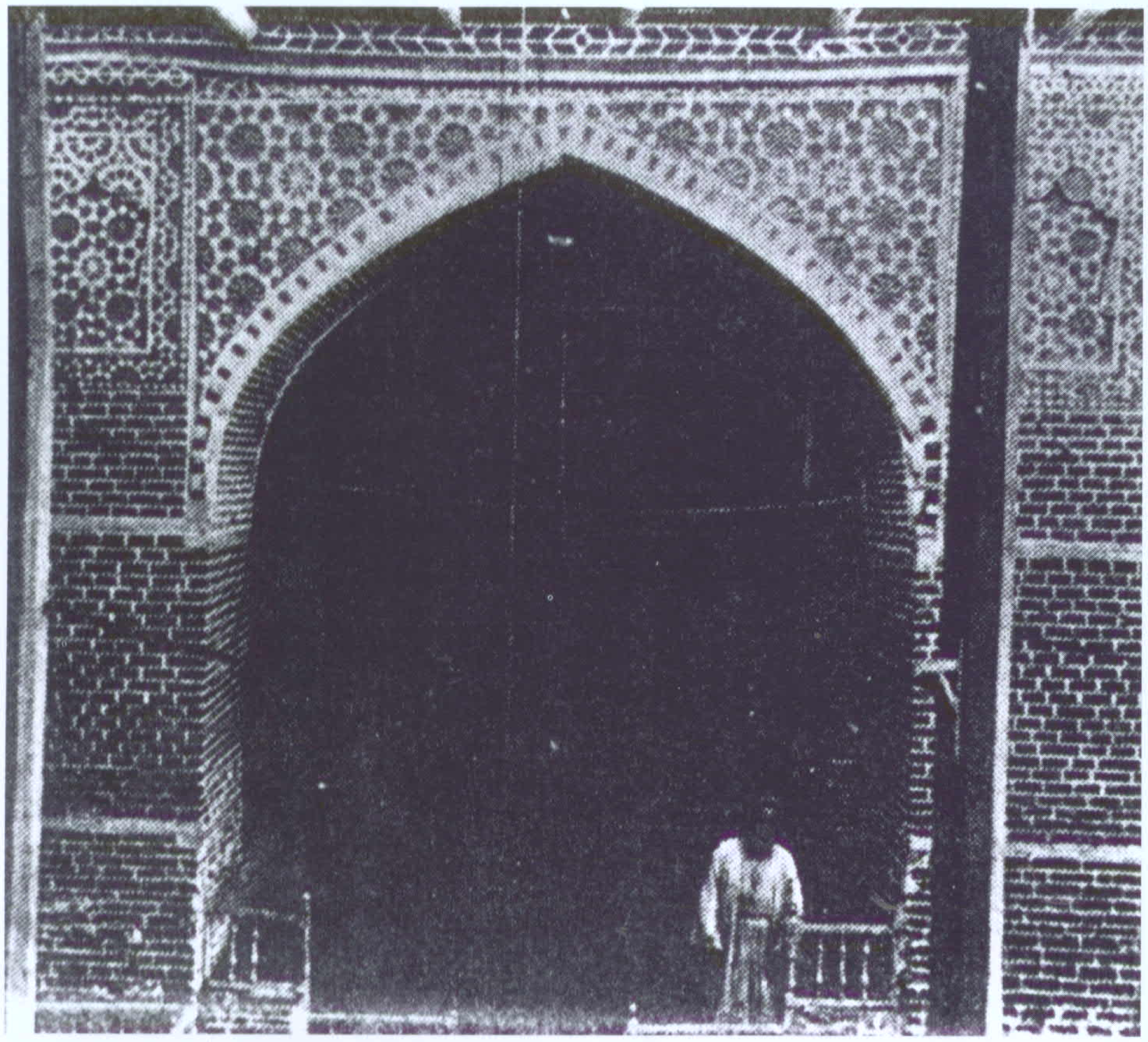
从巴格达到香港和上海：来华塞法迪犹太人之兴衰

From Baghdad to Hong Kong and Shanghai: The Sephardi Experience

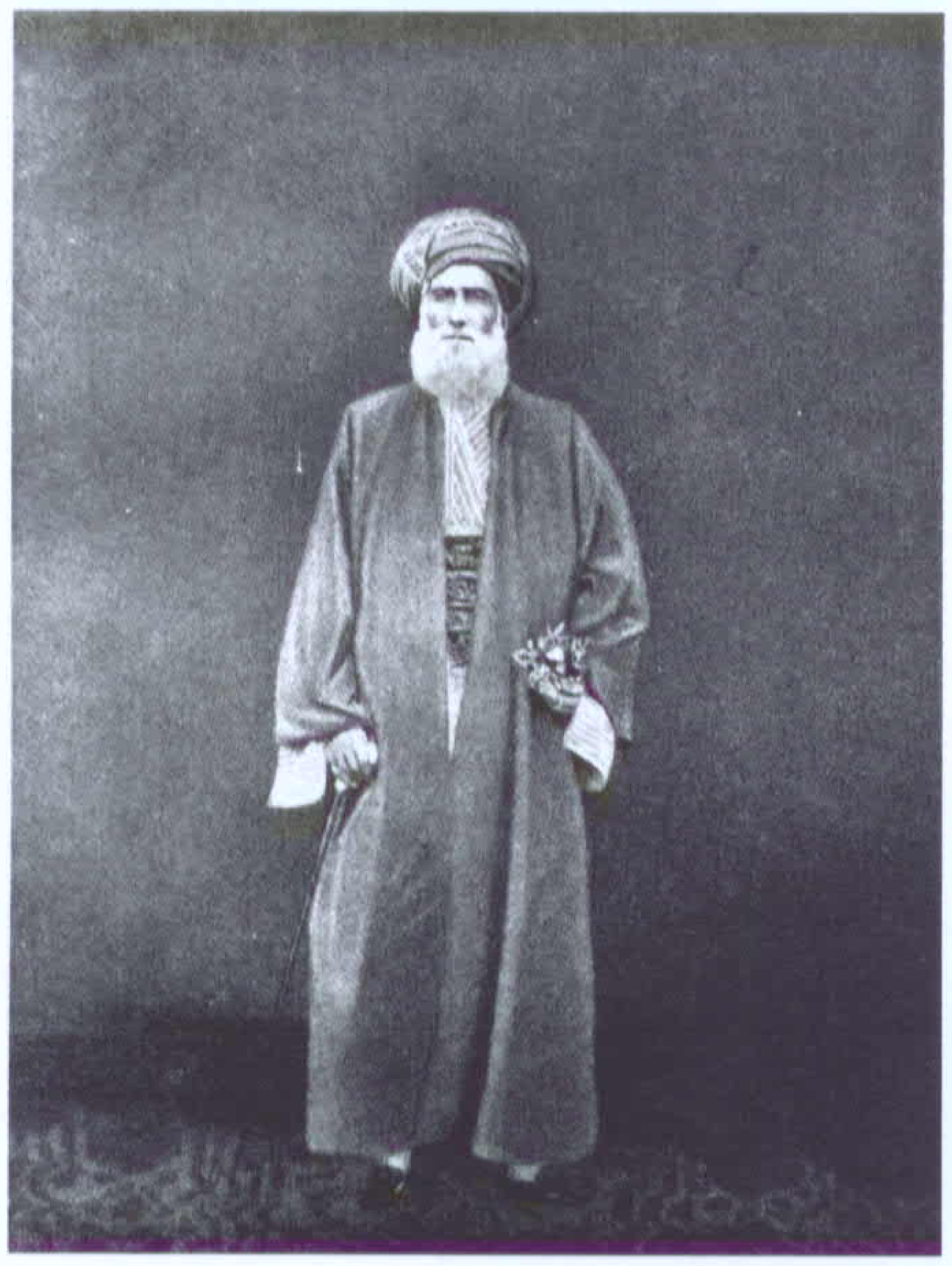
塞法迪犹太人[5]是在鸦片战争后英国发动的对华商贸攻势中来到中国的。他们来自英国势力范围内的巴格达、孟买、新加坡等地，大多是英籍商人和实业家。源于巴格达，后逐步向印度发展的沙逊家族首先在香港和上海设洋行经商办实业，随之原籍巴格达的塞法迪犹商如哈同、嘉道理等也纷纷来华发展。港沪两地因其开放型外贸中心的地位而成为他们据以拓展的主要基地。他们很快便显示出经商才能，利用与英国各属地的传统联系及沪港之优越地理位置发展进出口贸易，起初也参与英国的鸦片贸易，从中迅速积累了巨额财富，随即又投资房地产、金融业、公用事业及制造业，逐渐成为沪港两地最为活跃的外商财团，其影响更遍及全中国乃至整个远东地区。他们也从事社团的公益和慈善事业，如建造会堂、办学校等，对来华的俄国犹太人和欧洲犹太难民给予帮助。他们支持锡安主义[6]运动，有时也为了维护自身利益介入中国政治，资助中国的文化事业，与中国各种社会政治力量保持友善关系。1937 年日本发动侵华战争，使塞法迪犹商在华利益蒙受重大损失。1941 年珍珠港事变后，日军占领整个上海和香港，使塞法迪犹商丧失了在日占区的所有财产。战后，随着中国内战爆发和新中国的建立，塞法迪犹商将财产逐渐转移至香港和海外，并利用香港作为中国与西方的主要贸易通道这一有利形势再图进取。自从中国实行改革开放以来，许多塞法迪犹商又重返中国内地投资开发。

Sephardi Jews arrived in China as a result of the Opium War and the subsequent upsurge of commerce and trade with Britain. Coming to China from British-ruled places such as Baghdad, Bombay, and Singapore, most of them were merchants and businessmen with British citizenship. Originally from Baghdad, the Sassoon family first shifted their operations eastward to India and then went on to become the first Jews to establish firms and engage in business in Hong Kong and Shanghai. In the wake of the Sassoons, other Sephardi merchants originally from Baghdad such as Hardoons and Kadoories came to China to seek their fortunes. As external trade centers open to foreign countries, Hong Kong and Shanghai became their leading bases for business. They soon revealed their commercial talents, taking advantage of their traditional contacts with various British dependencies as well as the favorable geographic location of Shanghai and Hong Kong to develop a thriving import – export trade, at first unfortunately in Britain's opium trade, from which they quickly amassed a great amount of wealth. They then turned around and invested this wealth in real estate, finance, public works and manufacturing, gradually becoming the most active foreign consortium in Shanghai and Hong Kong, whose influence spread throughout China and the entire Far East. They were also engaged in public welfare and charity work within the community, building synagogues, establishing schools, and providing aid to Russian Jewish immigrants and European Jewish refugees.They supported the Zionist movement, and, in order to safeguard their own interests, occasionally became involved in Chinese politics, patronized Chinese arts and culture, and maintained friendly relations with the social and political groups in China. But the Sephardi merchants' interests in China sustained great losses following the Japanese invasion in 1937, and when Japan occupied Shanghai and Hong Kong after the Pearl Harbor in 1941, the Sephardi merchants lost all their property in those occupied territories. After the war, with the outbreak of the Chinese civil war and the founding of the People's Republic of China, the Sephardi merchants gradually transferred their property to Hong Kong and abroad.They continued to prosper, taking advantage of the Hong Kong's position as the main trading channel between China and the West. Since the implementation of reform policies and the "opening"of China to foreign business, many Sephardi merchants have once again begun to make investments on the Chinese mainland, indicating that their relations with China will continue to further strengthen and expand.

塞法迪犹太人向东发展
The Journey Toward the East

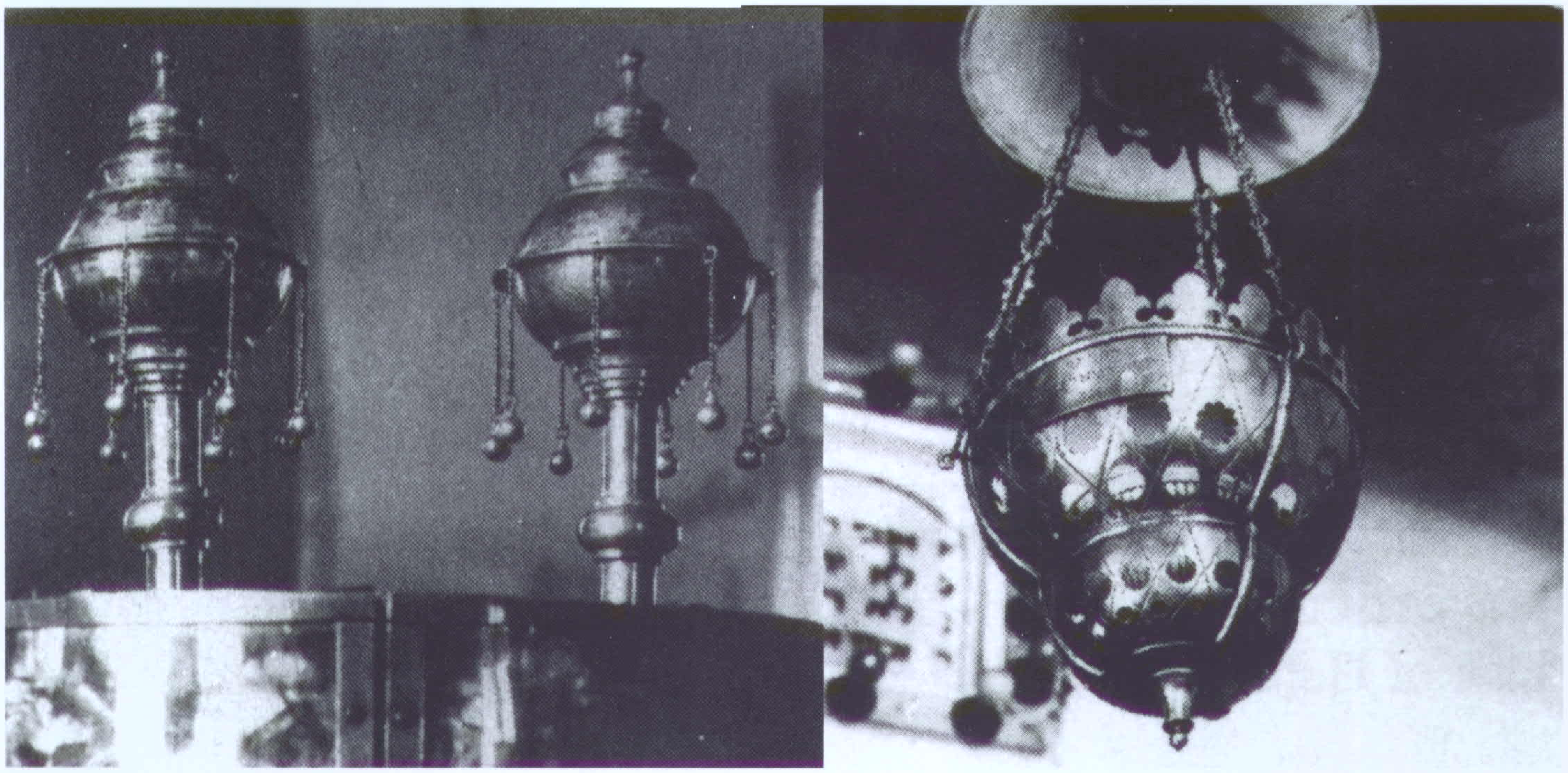


巴格达塞法迪犹太会堂的正门。
The front gate of an ancient synagogue in Baghdad. From the Bibliography 36.



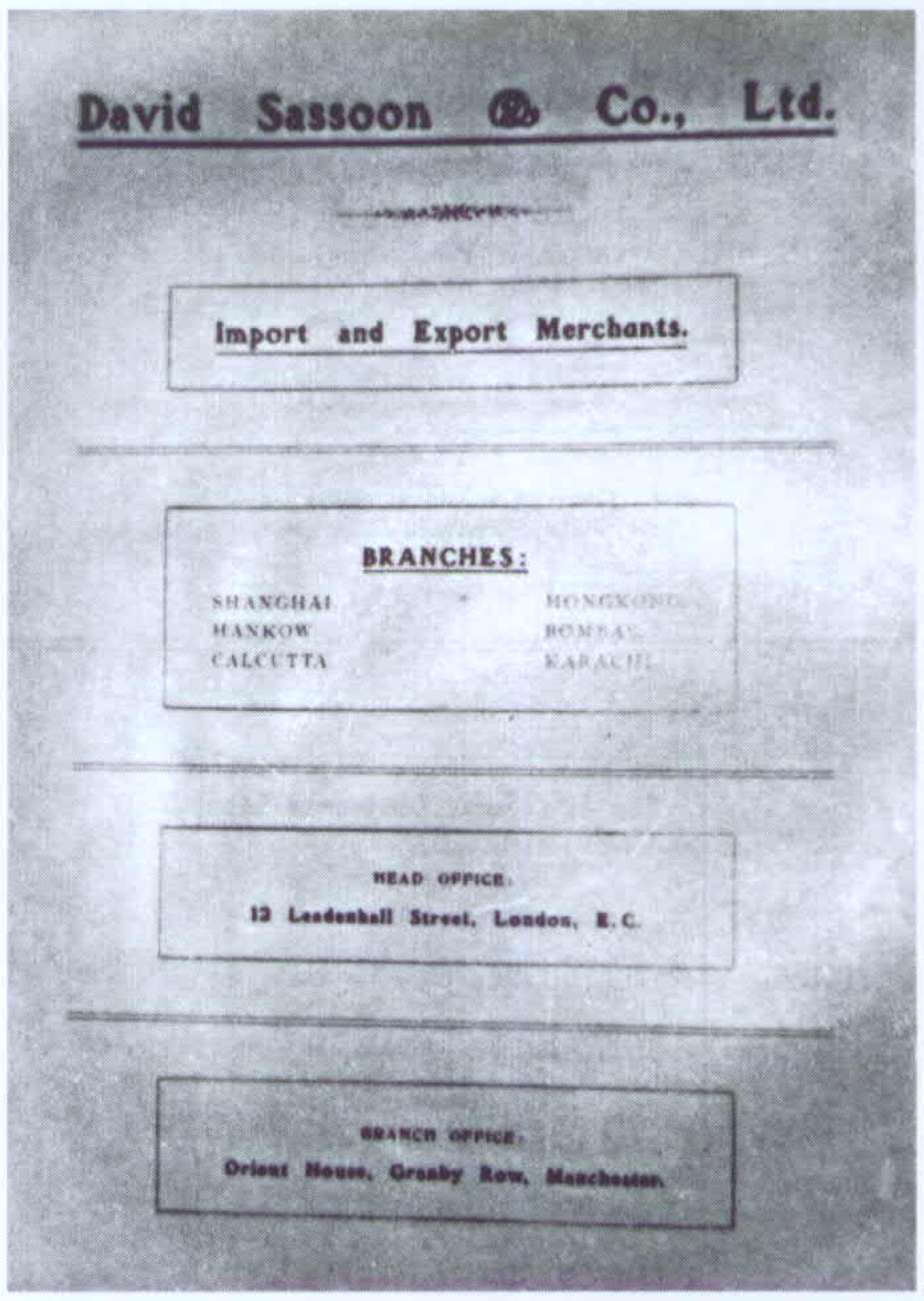
沙逊家族的族长戴维·沙逊(1792-1864)。
David Sassoon (1792-1864), the patriarch of the Sassoon family. From the Bibliography 75.

戴维·沙逊于 1832 年在印度孟买建立沙逊父子公司(老沙逊洋行)。这是 19 世纪中期戴维·沙逊(中坐者)与其三子在孟买的合影。
In 1832, David Sassoon established David Sassoon and Sons Company (The "Old Sassoon Group") in Bombay. David Sassoon (seated) and his three sons, Bombay, India, mid-19th century. Courtesy of Stanley Jackson.



印度犹太人使用的托拉经卷上的铃状饰物(左)及印度犹太会堂内的长明灯(右)。
"Rimonim" on Sefer Torah used by the Sephardi Jews in India (left) and "ner tamid"-typical of Indian synagogues(right). From the Bibliography 71.

1830 年前后,塞法迪犹太商人来到新加坡定居经商。从新加坡早年的楼房上可见大卫王之盾的标记。
Around 1830, Sephardi merchants settled and started business in Singapore. One of Singapore's older buildings still displays the Magen David showing Jewish ownership. From the Bibliography 71.



David Sassoon & Co., Ltd.

Import and Export Merchants.

BRANCHES:

SHANGHAI HONGKONG
HANKOW BOMBAY
CALCUTTA KARACHI

HEAD OFFICE:
12 Leadenhall Street, London, E.C.

BRANCH OFFICE:
Orient House, Granby Row, Manchester.

塞法迪犹太人最早于 1840 年左右到达香港和上海。戴维·沙逊父子公司首先在香港和上海设立分公司。这是该公司的广告。
Sephardi Jews first arrived in Hong Kong and Shanghai around 1840. David Sassoon & Sons Company was the first to set up its branches in Hong Kong and Shanghai. This is an advertisement of the company.

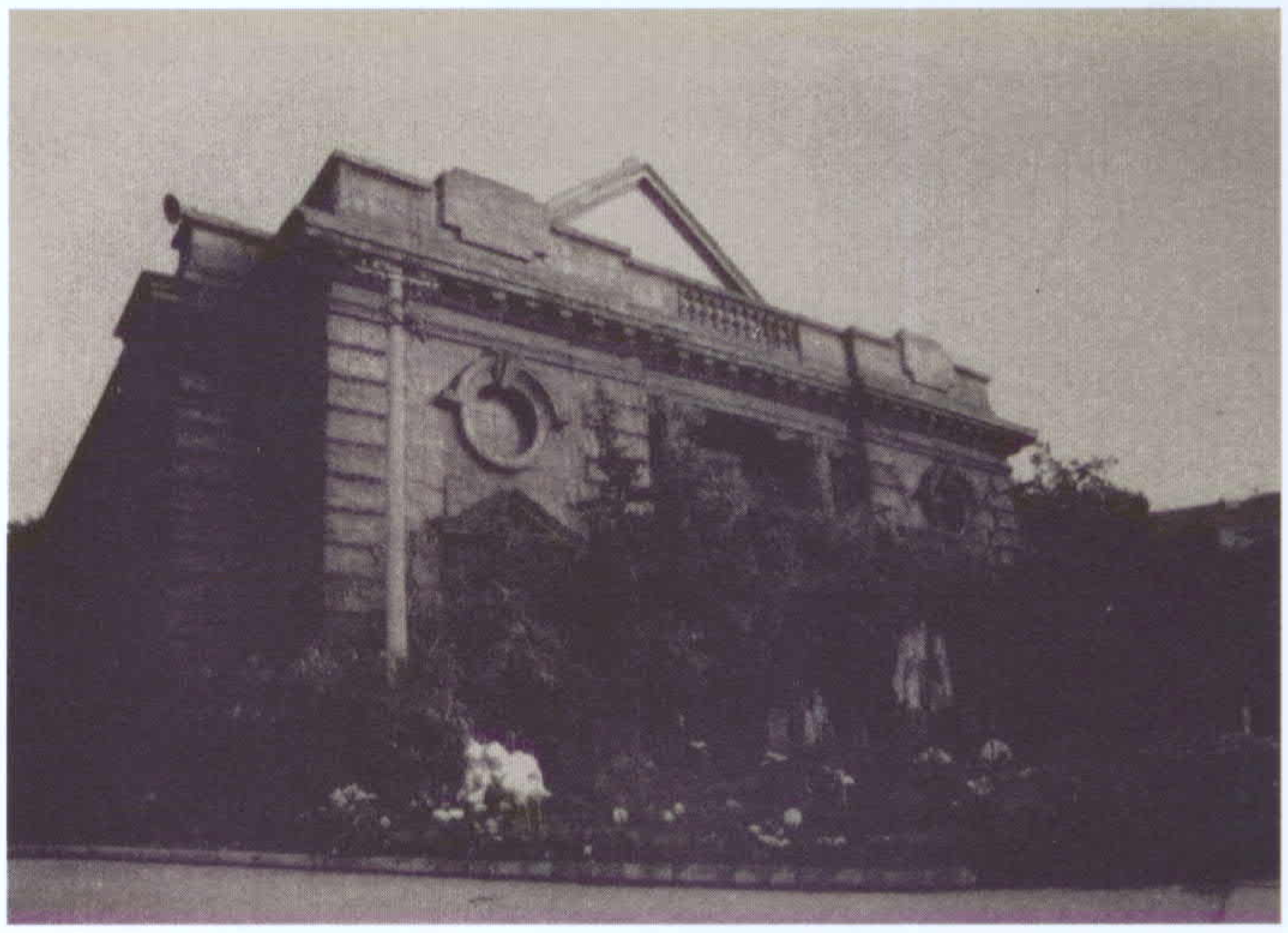
港沪犹太社团的形成
The Formation of the Jewish Communities in Hong Kong and Shanghai

雅各布·沙逊爵士(1844-1916)从 1880 年起执掌新沙逊洋行的经营权，直至去世。

Sir Jacob Elias Sassoon (1844-1916), grandson of David Sassoon, head of E. D. Sassoon & Co. Ltd. (The "New Sassoon Group") from 1880-1916. From the Bibliography 70.

香港的奥海尔·利赫犹太会堂，建于 1901-1902 年。其建筑式样为塞法迪风格。这是雅各布·沙逊爵士捐赠的。

Ohel Leah Synagogue in Hong Kong, built in 1901-1902 and Sephardic in design, donated to the community by Sir Jacob E. Sassoon, grandson of David Sassoon. Courtesy of Caroline Pluss.



位于上海西摩路(今陕西北路)的奥海尔·拉希尔犹太会堂也是雅各布·沙逊爵士为纪念他的夫人而捐赠的，于 1920 年落成，在 W·赫希拉比 主持下举行开堂仪式。

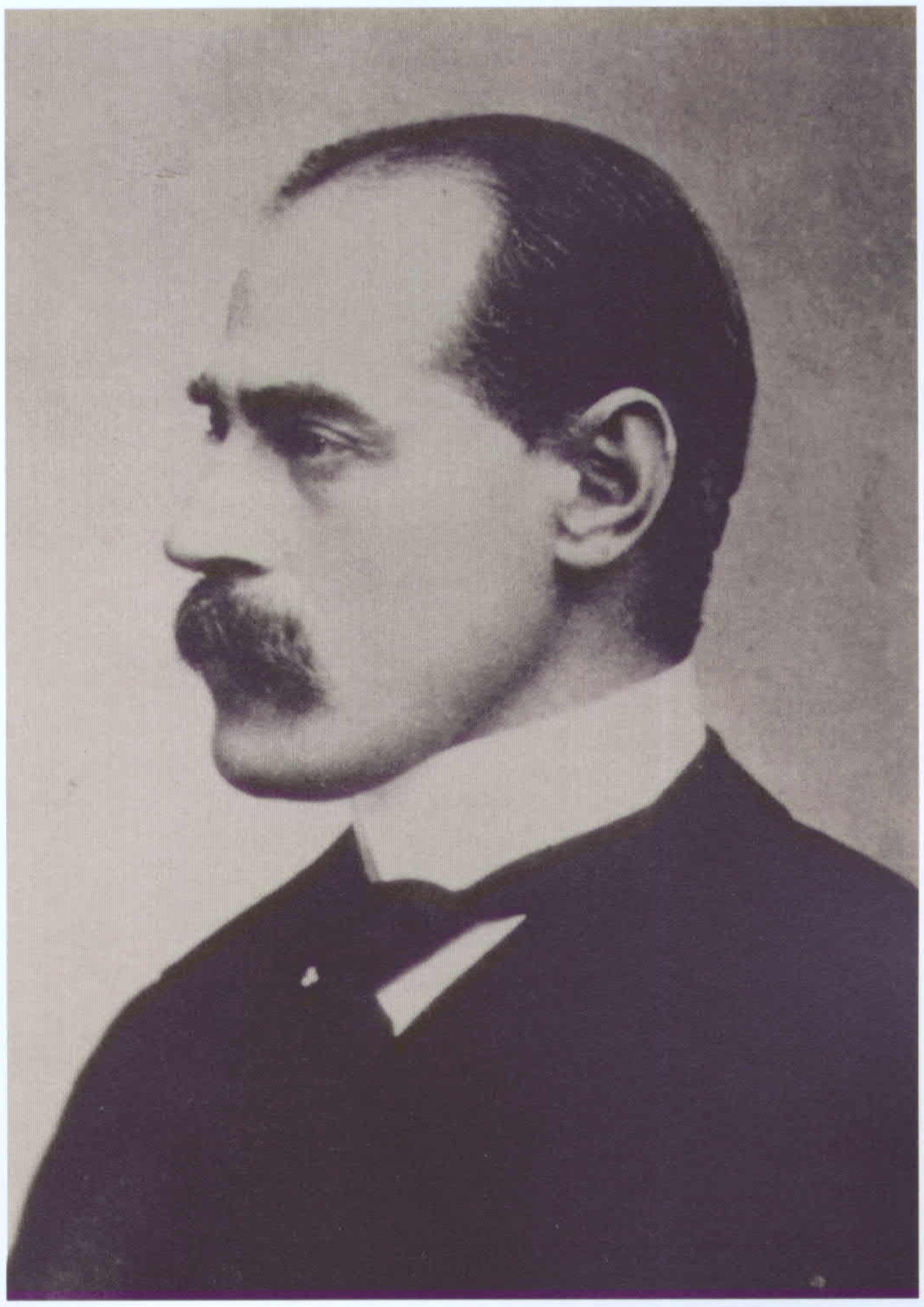
Ohel Rachel Synagogue on Seymour Road (now N. Shanxi Road), Shanghai. It was also donated by Sir Jacob E. Sassoon, in his wife's memory, and consecrated in 1920 by Rabbi W. Hirsh.

戴维·沙逊之子所罗门·戴维·沙逊于 1876 年 2 月与弗洛拉举行婚礼。此照片摄于婚礼上。

Solomon David Sassoon, son of David Sassoon, with his wife Flora on their wedding day, February 1876. From the Bibliography 46.

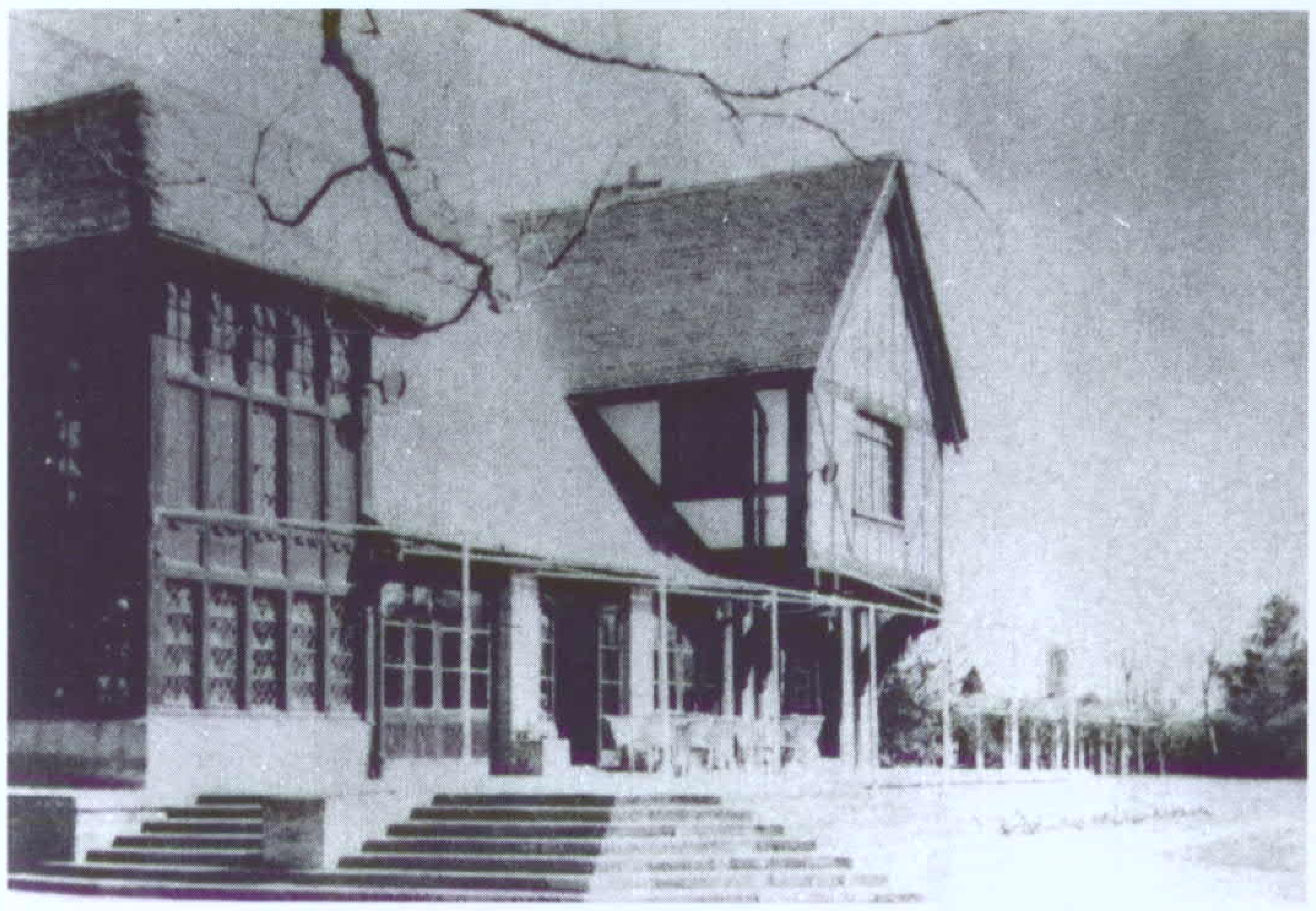
哈卡姆·埃利亚胡拉比(1852-1939)及其夫人莉娅。埃利亚胡于 1906 年来香港，担任利赫犹太会堂拉比达 12 年之久。后赴上海担任拉希尔会堂的哈赞 ❼，至 1933 年引退。

Rabbi Reverend Hakham Eliahu (1852-1939) with his wife Leah. Rabbi Eliahu went to Hong Kong in 1906 and held the post of the rabbi of Ohel Leah Synagogue for 12 years. Later he transferred to Shanghai and worked as hazan of Ohel Rachel Synagogue, until his retirement in 1933. From the Bibliography 103.



犹裔港督马修·弥敦爵士(1862-1939)。1904-1907 年出任香港总督。他在任期间积极支持香港犹太社团的活动。今香港九龙的干道弥敦道就是以他的名字命名的。

A Hong Kong Governor of Jewish origin, Sir Matthew Nathan (1862-1939), enthusiastically supported the activities of Hong Kong's Jewish community during his tenure in office from 1904 to 1907. The main thoroughfare in Hong Kong's Kowloon Peninsula was named Nathan Road in his honor. Courtesy of Caroline Pluss.

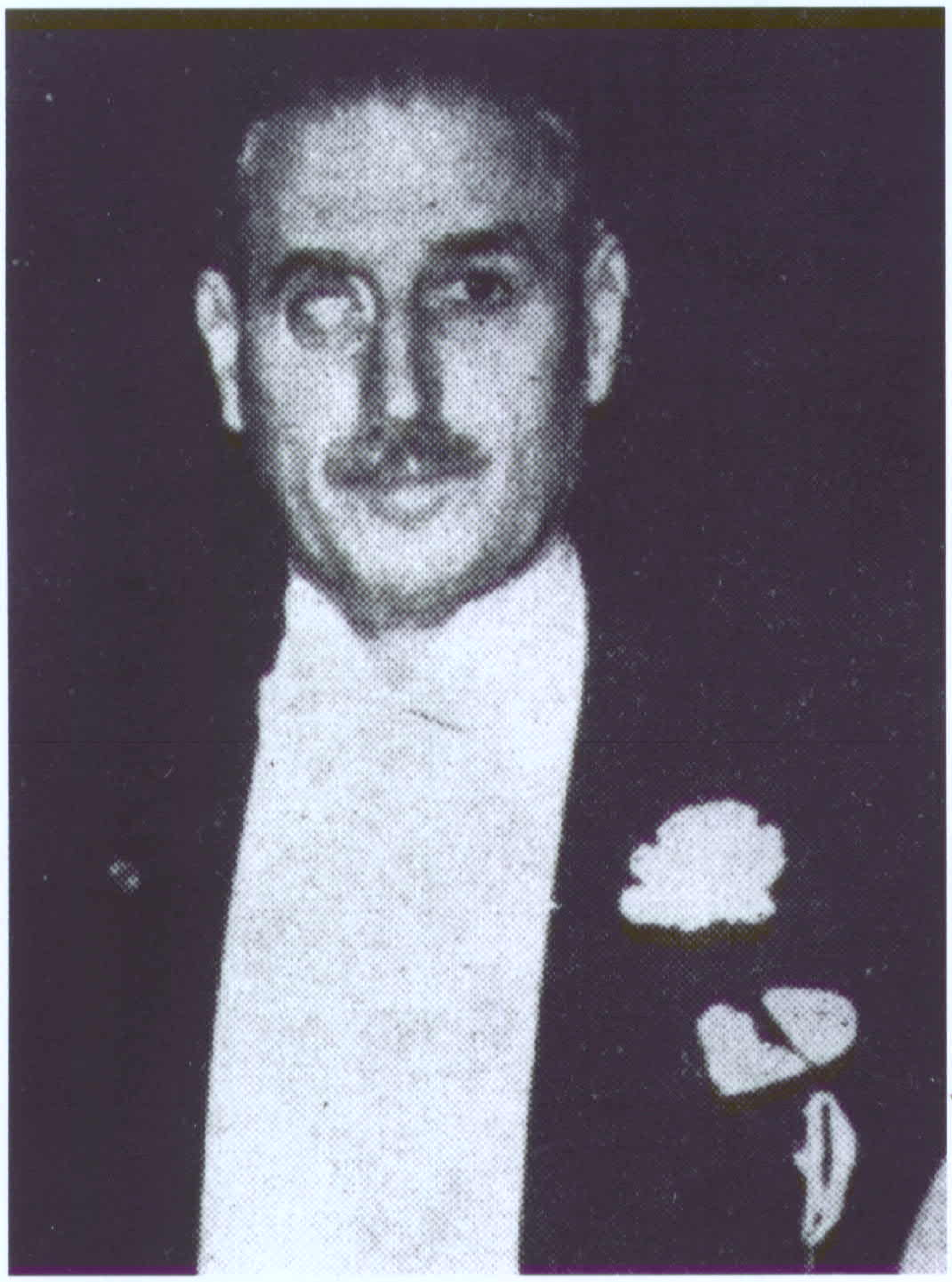


维克托·沙逊爵士作度假之用的别墅（在今龙柏饭店内）。这幢建筑具有英国乡间别墅的风格。

Sir Victor Sassoon's villa (now part of the Cypress Hotel), where he spent his vacations. The building is in the style of an English country cottage. From the Bibliography 26.

上海外滩的沙逊大厦（今和平饭店）曾是沙逊家族在远东的标志。

On Shanghai's Bund, the Sassoon Building (today's Peace Hotel) was the symbol of the Sassoon family in the Far East. From the Bibliography 26.



上海犹太社团领袖之一维克托·沙逊爵士(1881-1961),雅各布·沙逊之侄,1920 年后一直主持新沙逊洋行。

Sir Victor Sassoon (1881-1961), one of the leaders of the Shanghai Jewish community and, from 1920 on, head of E.D. Sassoon & Co. Ltd..

From the Bibliography 5.

赛拉斯·阿隆·哈同(1851?-1931)是上海著名的地产大王,在 20 世纪 20 年代被称为远东最富有的犹太人。他与中国政界和文化界的许多要人都有交往。

Silas Aaron Hardoon (1851?-1931), noted "real estate king" in Shanghai, was reputed in the 1920s to be the richest Jew in the Far East. He cultivated many important relations with political and cultural circles of China.

哈同的华裔妻子罗迦陵(1863-1941),又名俪穗。哈同将他们的豪华府邸命名为爱俪园,以表示对其妻的厚爱。

Hardoon's wife of Chinese descent, Liza Hardoon (1863-1941). A gorgeous mansion, the famous Hardoon Garden, was built by S. Hardoon as their home and in honor of his wife. From the Bibliography 10.

大理石宫(今市少年宫)是埃利·嘉道理爵士于1924年建成的,1924-1949年间为嘉道理家族的寓所。

Marble Hall (now the Shanghai Children's Palace) was built by Sir Elly Kadoorie and completed in 1924. It was the Kadoories' home from 1924 to 1949.

埃利·嘉道理爵士(1867-1944)是上海塞法迪犹太社团有影响的领袖之一,1915-1928年间任上海锡安主义协会主席。这是他与两个儿子劳伦斯和霍瑞斯合影。

Sir Elly Kadoorie (1867-1944), one of the influential leaders of the Sephardi Jewish community in Shanghai and president of the Shanghai Zionist Association, 1915-1928. He is shown with his two sons Lawrence and Horace. From the Bibliography 70.

亚伯拉罕·希拉利生于巴格达,在印度居住了多年后于1923年来到上海。这是希拉利一家的照片,摄于20世纪30年代。

Abraham Hillali (seated, right) was born in Baghdad and reached Shanghai in 1923 after living in India for several years. The Hillali family in the early 1930s. From the Bibliography 46.

1910年,塞法迪犹太社团领袖亚伯拉罕(左一)与他家人在上海寓所的花园内。

D.E.J. Abraham (first left), president of the Shanghai Jewish Communal Association, with his family in the garden of their home, Shanghai, 1910. Courtesy of Yitzhak Sassoon.

新康花园原为英藉塞法迪犹太人埃兹拉开设的新康洋行于1916年前建造的私人花园，内有网球场、游泳池，其设施在当时堪称相当现代化。

Ezra Garden was built before 1916 by Edward Ezra & Co. It was the private estate of N.E.B. Ezra, a Sephardi Jew of British citizenship. With a tennis court and swimming pool, its facilities were very modern for that time.

沙发花园(今上方花园)为沙发洋行大班英藉塞法迪犹太人爱沙发与天沙发于 1916 年前建造的私人花园。原先为西洋式花园布局,内有喷水池、草坪,花木葱郁。

Sopher Garden (today's Shangfang Estate) was built before 1916 by Arthur and Theodore Sopher, Sephardic Jews of British citizenship and both managers of Theodore Sopher & Co.. This private garden was Western-style in design, with fountain, lawn, and luxuriant flowers and trees.

都城饭店(今新城饭店)是跨街相望的两幢几乎完全相同的塞法迪犹太人建筑之一。1920 年由沙逊集团投资建造，1931 年完工。

Metropole Hotel (now Xincheng Hotel), one of a near-matching pair of buildings owned by Sephardi Jews that stood facing each other across the street, was built with investment from Sassoon Group in 1920. It was completed in 1931. From the Bibliography 27.

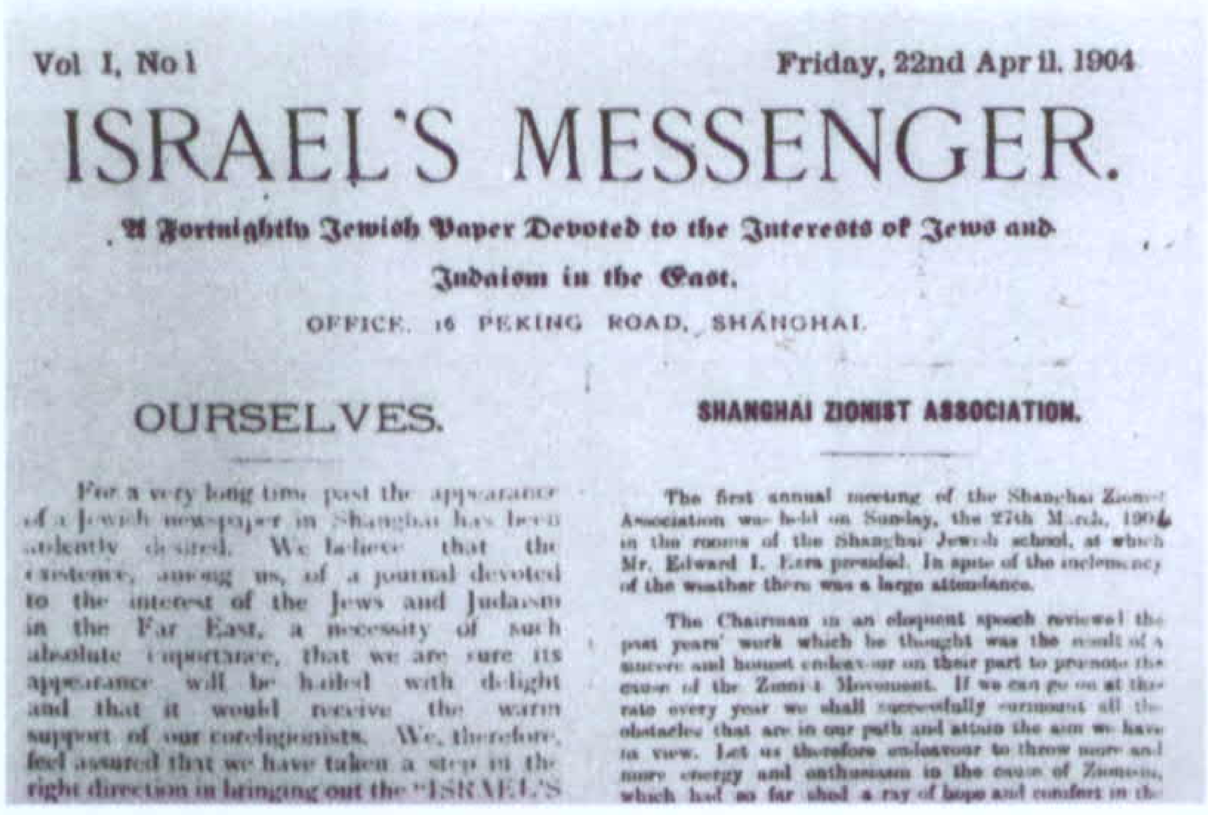
百老汇大厦（今上海大厦）是沙逊集团建造的，竣工于 1934 年。这幢二十二层的豪华公寓座落在外滩尽头，雄伟壮丽。

Broadway Mansions (now Shanghai Mansions) was built by the Sassoon Group and completed in 1934. This magnificent luxury apartment house stands impressively at the end of the vista of the Bund.

华懋公寓(今锦江饭店北楼)是维克托·沙逊于1929年所建,俗称“十三层楼”,外形呈现带有装饰艺术派色彩的乔治式建筑风格。

Cathay Mansion (now North Building of the Jinjiang Hotel) was built in 1929 by Sir Victor Sassoon. Local Chinese nicknamed it the "Thirteen-story." The building was designed mainly in Georgian style, with Art Deco decorations.

塞法迪犹太社团的社会文化生活
The Social and Cultural Life



Vol 1, No 1 Friday, 22nd April, 1904

ISRAEL'S MESSENGER.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE, 16 PEKING ROAD, SHANGHAI.

OURSELVES.

For a very long time past the appearance of a Jewish newspaper in Shanghai has been ardently desired. We believe that the existence, among us, of a journal devoted to the interest of the Jews and Judaism in the Far East, a necessity of such absolute importance, that we are sure its appearance will be hailed with delight and that it would receive the warm support of our coreligionists. We, therefore, feel assured that we have taken a step in the right direction in bringing out the "ISRAEL'S

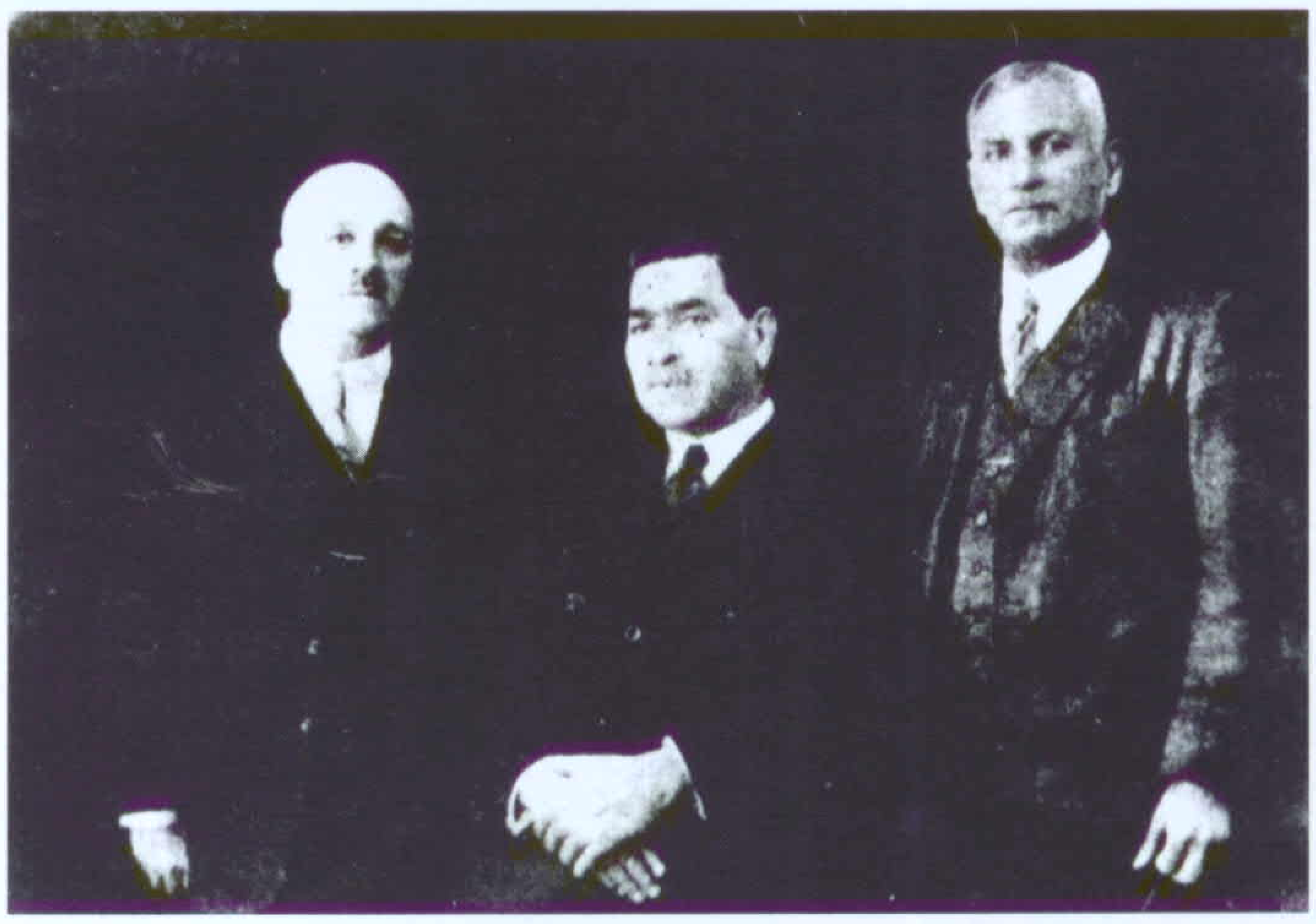
SHANGHAI ZIONIST ASSOCIATION.

The first annual meeting of the Shanghai Zionist Association was held on Sunday, the 27th March, 1904 in the rooms of the Shanghai Jewish school, at which Mr. Edward I. Ezra presided. In spite of the inclemency of the weather there was a large attendance.

The Chairman in an eloquent speech reviewed the past years' work which he thought was the result of a sincere and honest endeavour on their part to promote the cause of the Zionist Movement. If we can go on at this rate every year we shall successfully surmount all the obstacles that are in our path and attain the aim we have in view. Let us therefore endeavour to throw more and more energy and enthusiasm in the cause of Zionism, which had so far shed a ray of hope and comfort in the

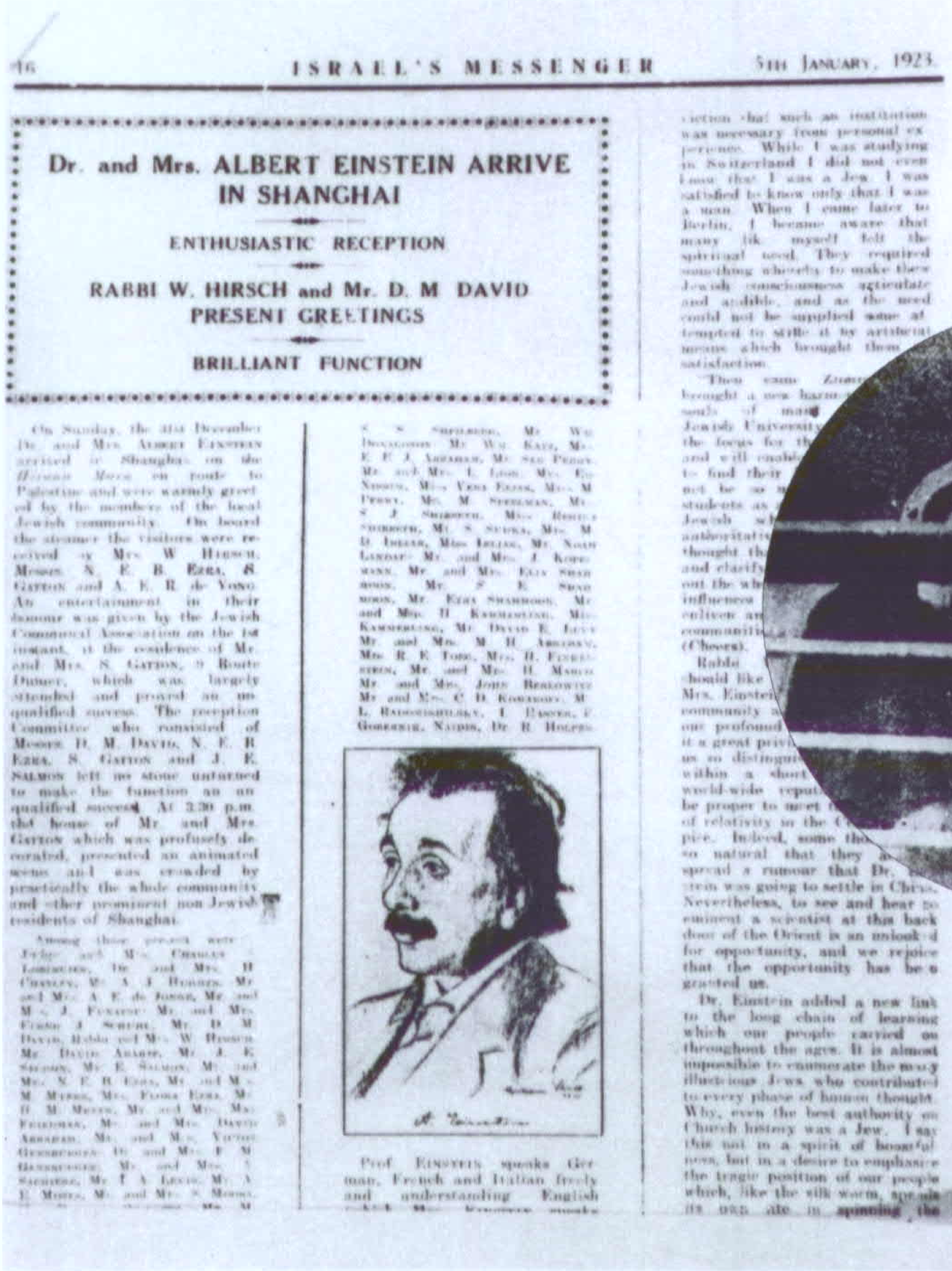
《以色列信使报》创刊号。该报创办于1904年，在30多年的时间内不仅在上海，而且在全中国乃至远东都具有巨大影响。

The first issue of *Israel's Messenger*. This influential Jewish periodical started publication in Shanghai in 1904 and had a great impact on the Jews of Shanghai, China and the Far East for more than three decades.



《以色列信使报》的创始人：N·E·B·埃兹拉、M·迈耶、I·A·列维斯(自左至右)。埃兹拉是上海犹太社团的领袖，1904-1936年间任《以色列信使报》总编辑，1903-1936年间是上海锡安主义协会负责人之一。

The founders of *Israel's Messenger* (from left to right): N.E.B. Ezra, M. Myers and I. A. Levis. Mr. Ezra was the chief editor of *Israel's Messenger* from 1904 to 1936 and Hon. Secretary of the Shanghai Zionist Association from 1903 to 1936.



46 ISRAEL'S MESSENGER 5TH JANUARY, 1923

Dr. and Mrs. ALBERT EINSTEIN ARRIVE IN SHANGHAI

ENTHUSIASTIC RECEPTION

RABBI W. HIRSCH and Mr. D. M DAVID PRESENT GREETINGS

BRILLIANT FUNCTION

Prof. EINSTEIN speaks German, French and Italian freely and understanding English

艾伯特·爱因斯坦博士偕夫人于1922年12月访问上海。1923年他再次来访。图为他们抵沪时的情景。

Dr. Albert Einstein and his wife visited Shanghai in December 1922 and again in January 1923. Photo shows them arriving in Shanghai.

《以色列信使报》刊登爱因斯坦博士及其夫人受到上海犹太社团热烈欢迎的报道。

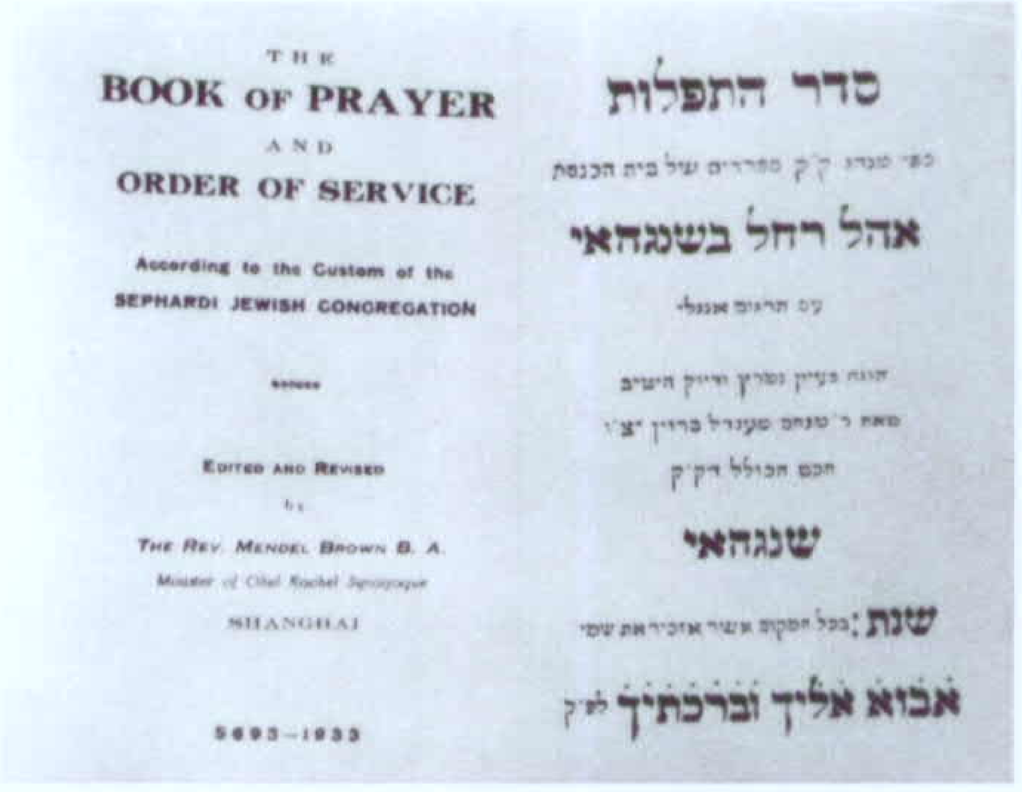
Israel's Messenger reported that Dr. and Mrs. Einstein were warmly greeted by the Shanghai Jewish community.

位于博物院路(今虎丘路)的阿哈龙犹太会堂，由哈同出资建于1927年。二次大战期间该会堂曾作为避难来沪的米尔经学院[8]师生住宿学习的场所。

Beth Aharon Synagogue on Museum Road (now Huqiu Road). It was established by Silas A. Hardoon in 1927 and housed the Mir Yeshiva (see p101) during World War II.

1912年4月6日，哈同(右坐者)在寓所接待中华民国的创建者孙中山先生(左坐者)，图为他们在哈同花园的合影。

Dr. Sun Yat-sen, founder of the Republic of China, was invited to visit the Hardoon Garden on April 6, 1912. S. Hardoon (seated right) with Dr. Sun Yat-sen (seated left) in a photo taken in the garden. From the Bibliography 9.



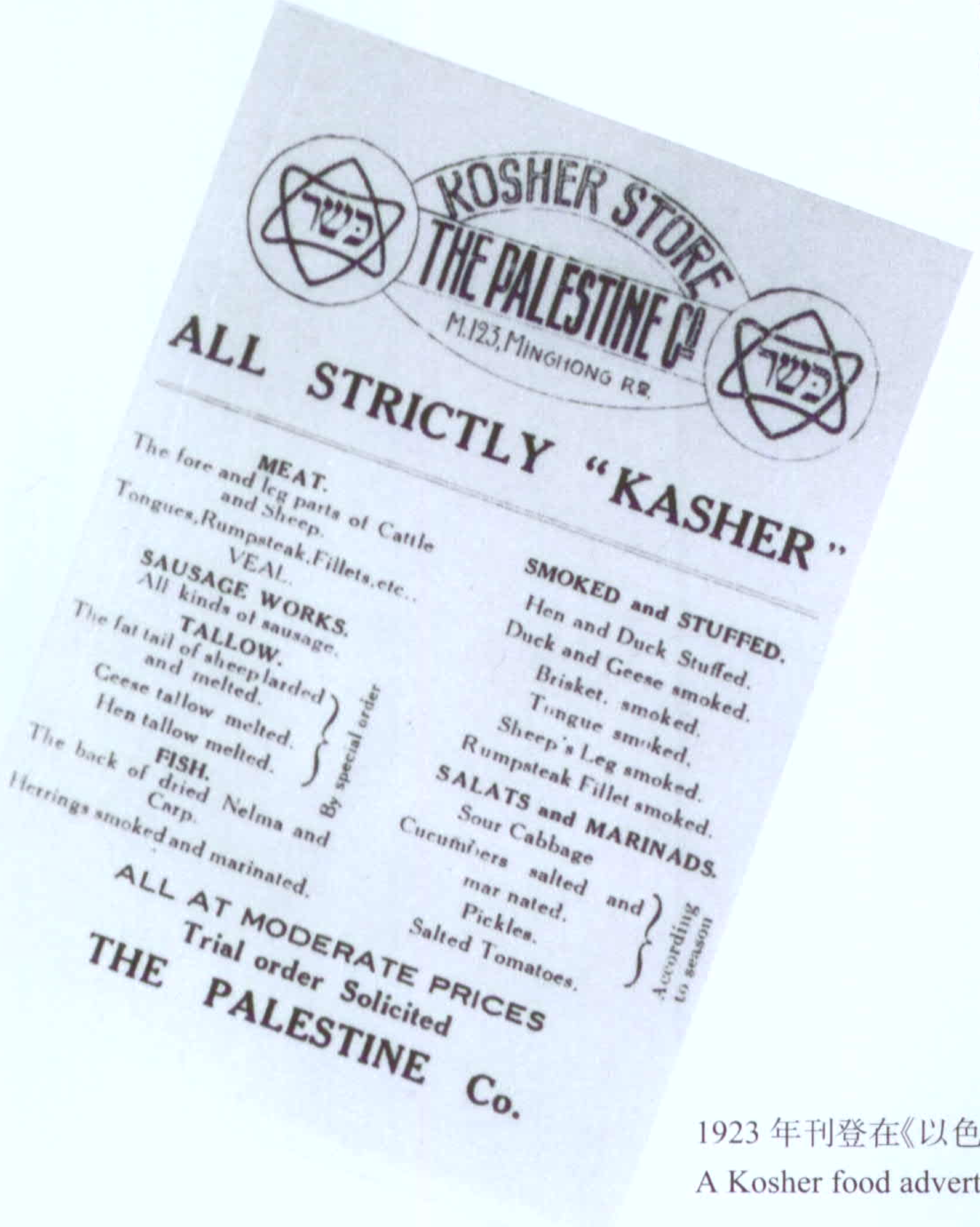
THE
BOOK OF PRAYER
AND
ORDER OF SERVICE
According to the Custom of the
SEPHARDI JEWISH CONGREGATION

EDITED AND REVISED
BY
THE REV. MENDEL BROWN B. A.
Minister of Ohel Rachel Synagogue
SHANGHAI
5693–1933

סדר התפלות
אהל רחל בשנגהאי
שנגהאי
אבוא אליך וברכתיך

这是1933年上海拉希尔会堂编印出版的祈祷书和宗教服务指南。

The *Book of Prayer* and *Order of Service* edited by the Ohel Rachel Synagogue in Shanghai, 1933.



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כשר
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The fore and leg parts of Cattle and Sheep.
Tongues, Rumpsteak, Fillets, etc..
VEAL.
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All kinds of sausage.
TALLOW.
The fat tail of sheep larded and melted.
Geese tallow melted.
Hen tallow melted.
By special order
FISH.
The back of dried Nelma and Carp.
Herrings smoked and marinated.

SMOKED and STUFFED.
Hen and Duck Stuffed.
Duck and Geese smoked.
Brisket. smoked.
Tongue smoked.
Sheep's Leg smoked.
Rumpsteak Fillet smoked.
SALATS and MARINADS.
Sour Cabbage
Cucumbers salted and marinated.
Pickles.
Salted Tomatoes.
According to season

ALL AT MODERATE PRICES
Trial order Solicited
THE PALESTINE Co.

1923年刊登在《以色列信使报》上的一则犹太教洁净食品[9]的广告。

A Kosher food advertisement in *Israel's Messenger* in 1923.

一些塞法迪犹商加入上海英国骑马俱乐部。图中，伊萨克·海伊姆·托伊格(右三，戴礼帽者)正与英国绅士们一起遛马。摄于 20 世纪 30 年代。
Isaac Hayim Toeg (third from right,with top hat),participating in a tournament in the Paper Hunt riding club to which several of the rich Baghdadi Jews belonged, 1930s. Courtesy of Rebecca Toeg.

门德尔·布朗(1885-1949)于 1932 年应邀到上海任拉希尔会堂拉比和上海犹太学校校长。图为布朗与其家人在一起。
Reverend Mendel Brown (1885-1949) was invited to Shanghai in 1932 to serve as the rabbi of Ohel Rachel Synagogue and headmaster of the Shanghai Jewish School. Shown with his family. From the Bibliography 103.

维克托·沙逊爵士在孙夫人宋庆龄为作家、艺术家募集医疗救济基金的慈善义卖会上选购绣衣。

Sir Victor Sassoon chose this embroidered garment at a charity sale sponsored by Ms. Song Qingling (Madame Sun Yat-sen) to raise medical relief funds for Chinese writers and artists. From the Bibliography 19.

托伊格家在上海举行的一次婚礼。中间的新娘与新郎分别为莫泽尔·托伊格和杰森·依萨克斯, 摄于 1930 年左右。

The Toeg family on the wedding day of Mozelle Toeg and Jason Issacs, Shanghai, around 1930. From the Bibliography 46.

1929年4月5日出版的《以色列信使报》庆祝创刊25周年纪念专刊。
Silver Jubilee issue of *Israel's Messenger* on April 5, 1929.

所罗门(1848-1922)毕生为犹太社团谋福利。在他去世后，上海锡安主义协会募款为他在巴勒斯坦的土地上种植了100棵树木，以纪念他为同胞所作的贡献。这是以他名义种植树木的证书。
Sassoon Jacob Solomon (1848-1922), strove in his lifetime for the welfare of the Jewish community. Following his death, the local Zionist Association raised funds for planting 100 trees in his name in Eretz Yisrael. The certification for 100 trees in the name of the late Mr. S.J. Solomon. From the Bibliography 103.

20世纪20至30年代上海锡安主义运动的领导人之一雷蒙·埃利亚斯·托伊格夫人。
Mrs. Raymond Elias Toeg, one of the leaders of the Shanghai Zionist movement in the 1920s and 1930s.

兰心大戏院是著名的西式剧场。犹太艺术家与艺术团体经常在此登台表演。
The Lyceum Theatre was a famous western-style theatre. Jewish artists and troupes often performed here. From the Bibliography 25.

LYCEUM
LYCEUM
LYCEUM
心
院

西摩路的上海犹太学校。该校校舍是霍瑞斯·嘉道理于 1932 年建造的。上海犹太学校最初由亚伯拉罕创建于 1900 年，在谢里丝以色列犹太会堂内，后迁至现址。

Shanghai Jewish School on Seymour Road (now N. Shanxi Road). This building was constructed in 1932 by Horace Kadoorie. Originally, the Jewish School was founded in 1900 by D.E.J. Abraham on the grounds of Sheerith Israel Synagogue. It moved to Seymour Road in 1932.

1941 年 1 月在上海犹太俱乐部举行的第 21 届哈努卡节[10]聚贺会议程表。当时距珍珠港事变已不到一年。

The front cover of the program of the 21st annual Hanukkah Ball held in the Shanghai Jewish Club in January, 1941, less than one year before Pearl Harbor.

当犹太难民大量抵沪后，西摩路犹太学校已难以满足犹太孩子的就学需求。于是霍瑞斯·嘉道理出资在虹口建造了一座犹太学校，这就是有名的“嘉道理学校”。

When Jewish refugees began to flock to Shanghai, the Jewish School on Seymour Road did not have enough space to accommodate so many refugee students. For this reason, Sir Horace Kadoorie founded the Shanghai Jewish Youth Association School in Hongkew (Hongkou) in 1939. This was the famous "Kadoorie School"(see p103). Courtesy of Horst Eisfelder.

今日仍活跃的塞法迪犹太人
They Are Still Active Today

今日修缮一新的香港奥海尔·利赫犹太会堂。
Renovated Ohel Leah Synagogue today in Hong Kong. Courtesy of Caroline Pluss.

香港的犹太洁净食品的广告：你尝过广东风味的犹太洁净食品吗？
Kosher food advertisement in Hong Kong: "Have you tried Kosher Kantonese?" From the Bibliography 69.

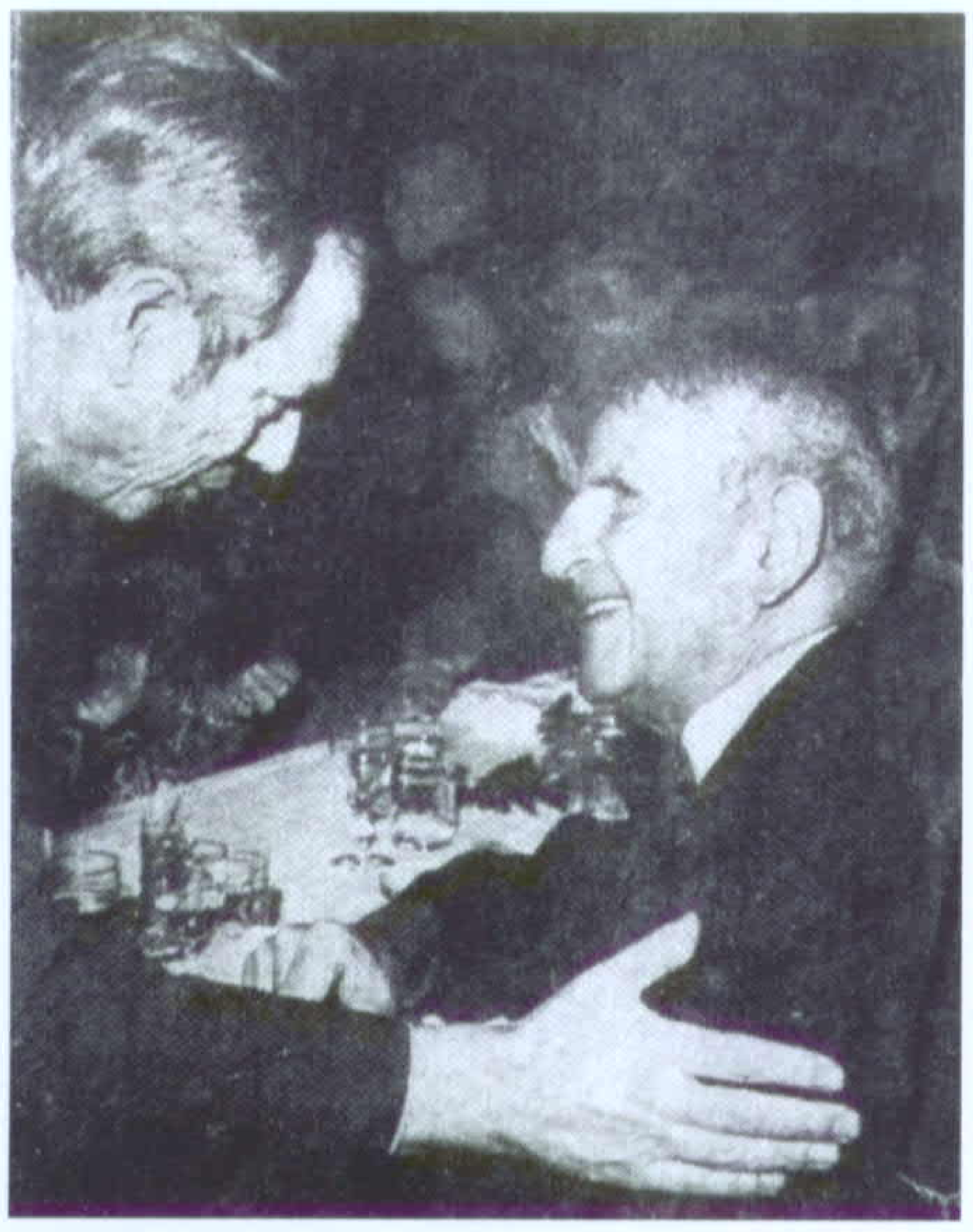
已故劳伦斯·嘉道理勋爵生前长期定居香港，曾为大亚湾核电站建成投产作出了巨大贡献。这是 1989 年他与本书主编潘光教授在香港会见时的合影。
The late Lord Lawrence Kadoorie met with Prof. Pan Guang, Chief Editor of this album, in Hong Kong in 1989. Lord Kadoorie made great contributions to economic cooperation between mainland China and Hong Kong.

前上海塞法迪犹太人马图克·尼西姆回忆他年轻时在上海的时光。他曾在沙逊公司的银行和地产业中任职,现在是旧金山的银行家。

Matook Nissim recalling his youth in Shanghai, when he entered the banking and real estate business as an employee of E. D. Sassoon & Co. Ltd..Now he is a San Francisco banker.

以色列前中国居民协会塞法迪成员与协会主席特迪·考夫曼(右四)在特拉维夫的上海犹太会堂外。

The Sephardi members of Association of Former Residents of China with Association President Teddy Kaufman (fourth from right,see p159) outside the Shanghai Synagogue in Tel Aviv. From the Bibliography 103.



前美国财政部长M·布卢门撒尔在加利福尼亚州奥克兰举行的上海犹太难民重聚会上向霍瑞斯·嘉道理先生致意。

Former U.S. Treasury Secretary W. Michael Blumenthal (see p167) greeting Mr. Horace Kadoorie at the Reunion of Shanghai Jewish Refugees in Oakland, California.

为了积累保存珍贵的历史资料和对塞法迪犹太社团在中国的经历展开研究，沙逊·雅各比一直孜孜不倦地主编《新以色列信使报》。图为沙逊·雅各比(前排左一)与他家人在庆贺他八十寿辰时的合影。

Sassoon Jacoby has been editing *New Israel's Messenger* to accumulate and preserve the precious historical data for research in the Sephardi experience in China. Sassoon Jacoby (first left,front row) and his family at his 80th birthday party. From the Bibliography 103.

埃利·嘉道理爵士及其夫人劳拉·嘉道理的墓地。1984 年中国政府重修此墓。现在嘉道理家属每年都来这里扫墓。

The grave of Sir Elly Kadoorie and his wife, Lady Laura Kadoorie. Every year, members of the Kadoorie family visit the grave, which was repaired by the Chinese Government in 1984.

1996 年 10 月，已故嘉道理勋爵的夫人重返当年的嘉道理大厦(大理石宫——今日的市少年宫)，并在故居前摄影留念。照片由上海市少年宫提供。

Lady Kadoorie, wife of the late Lord Lawrence Kadoorie, visited the Marble Hall, now the Shanghai Children's Palace in October, 1996 and had a souvenir photo taken in front of Kadoories' former home. Courtesy of the Shanghai Children's Palace.

NEW ISRAEL'S MESSENGER

JUBILEE REUNION ISSUE

Published by the Sephardi Division of Igud Yotzei Sin in Israel
December 1998

以色列前中国居民协会塞法迪分会于 1998 年 12 月出版的《新以色列信使报》以色列建国五十周年纪念刊。

The Jubilee Reunion Issue of *New Israel's Messenger* published by the Sephardi Division of the Association of Former Residents of China in Israel, in honor of the 50th anniversary of the founding of the State of Israel. From the Bibliography 103.

第二故乡：俄国（阿什肯那齐）犹太人在中国

The Second Homeland: Russian(Ashkenazi) Jews in China

III

第二故乡：俄国（阿什肯那齐）犹太人在中国

The Second Homeland: Russian (Ashkenazi) Jews in China

与塞法迪犹太人不同的是，促使俄国（阿什肯那齐）犹太人[11]来到中国的主要不是商业动机，而是从 19 世纪 80 年代起在俄国和东欧掀起的反犹狂潮。这股狂潮导致几百万俄国犹太人移民北美，但也有几万俄国犹太人穿过西伯利亚来到中国东北和内蒙，再辗转南下。其间中国中东铁路[12]的修筑、俄国在华势力的扩大、日俄战争及俄国 1905 年和 1917 年两次革命又成了推动俄犹来到中国的动因。起先他们主要居住在哈尔滨及其周围地区，形成了远东地区最大的犹太社团。1931 年日本入侵东北后，他们大量南迁，在上海、天津、青岛等地建立了社团和聚居地。

俄国犹太人初来时大都一贫如洗，只能做一些小本生意，后来经过自身奋斗逐步上升为中产阶级，由于人数大大超过塞法迪犹太人，形成一支积极活跃的社区力量。他们中也有一批专业技术人员和文化人，来华后在中国人、俄国人、塞法迪犹太人和其他外国人设立的机构和企业工作，不少人为中国的经济文化发展做出了贡献。俄国犹太人大都将中国视为自己的第二祖国，积极学习并融入中国文化，对促进中犹、中俄文化交流起了积极作用。

新中国建立后，许多俄国犹太人仍然生活在中国，直至“文化大革命”爆发，最后一批俄国犹太人才离开中国。

Unlike the Sephardic Jews, Russian (Ashkenazi) Jews came to China not mainly for trade, but rather because of rising anti-Semitism in Russia and Eastern Europe from the 1880s onward. This wave led to the migration of millions of Russian Jews to North America, and tens of thousands also crossed Siberia, reaching Northeast China, Inner Mongolia, and further to southern parts of China. During this period, the construction of China Eastern Railway, the expansion of Russian power in China, the Russo-Japanese War, and the two Russian revolutions of 1905 and 1917 all propelled the migration of Russian Jews to China. At beginning, they mainly lived in Harbin and neighboring areas, where they formed the largest Jewish community in the Far East. After Japan's invasion of northeast China, they moved southward and settled in communities in cities such as Shanghai, Tianjin and Qingdao.

Most of these Russian Jews initially lived in poverty, able only to eke out a meager living by running small businesses. Later they rose to the middle class through their own efforts. Because they greatly outnumbered the Sephardic Jews, they became an active community force. Some of them were technicians and intellectuals, and after entering China, they contributed to China's economic and cultural development by working in enterprises and organizations set up by Chinese, Russians, Sephardic Jews and other foreigners. Long-risident Russian Jews looked upon China as their second motherland. Some studied hard and were integrated into Chinese culture, and played a positive role in promoting Chinese-Jewish and Chinese-Russian cultural exchanges.

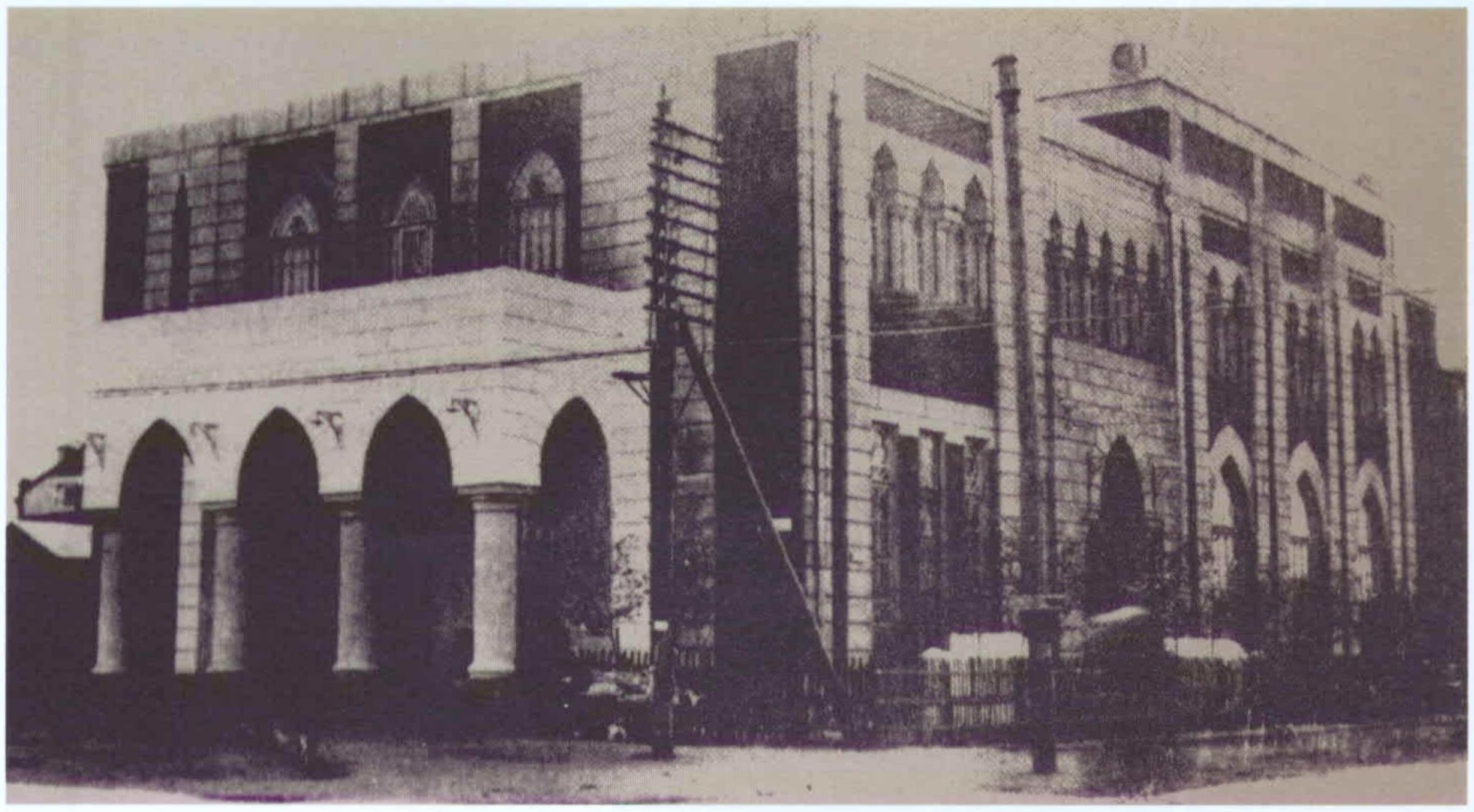
After the founding of the People's Republic of China in 1949, a number of Russians Jews stayed on. Not until the beginning of the "cultural revolution" (1966-1976) did the last group of Russian Jews leave .

哈尔滨
Harbin

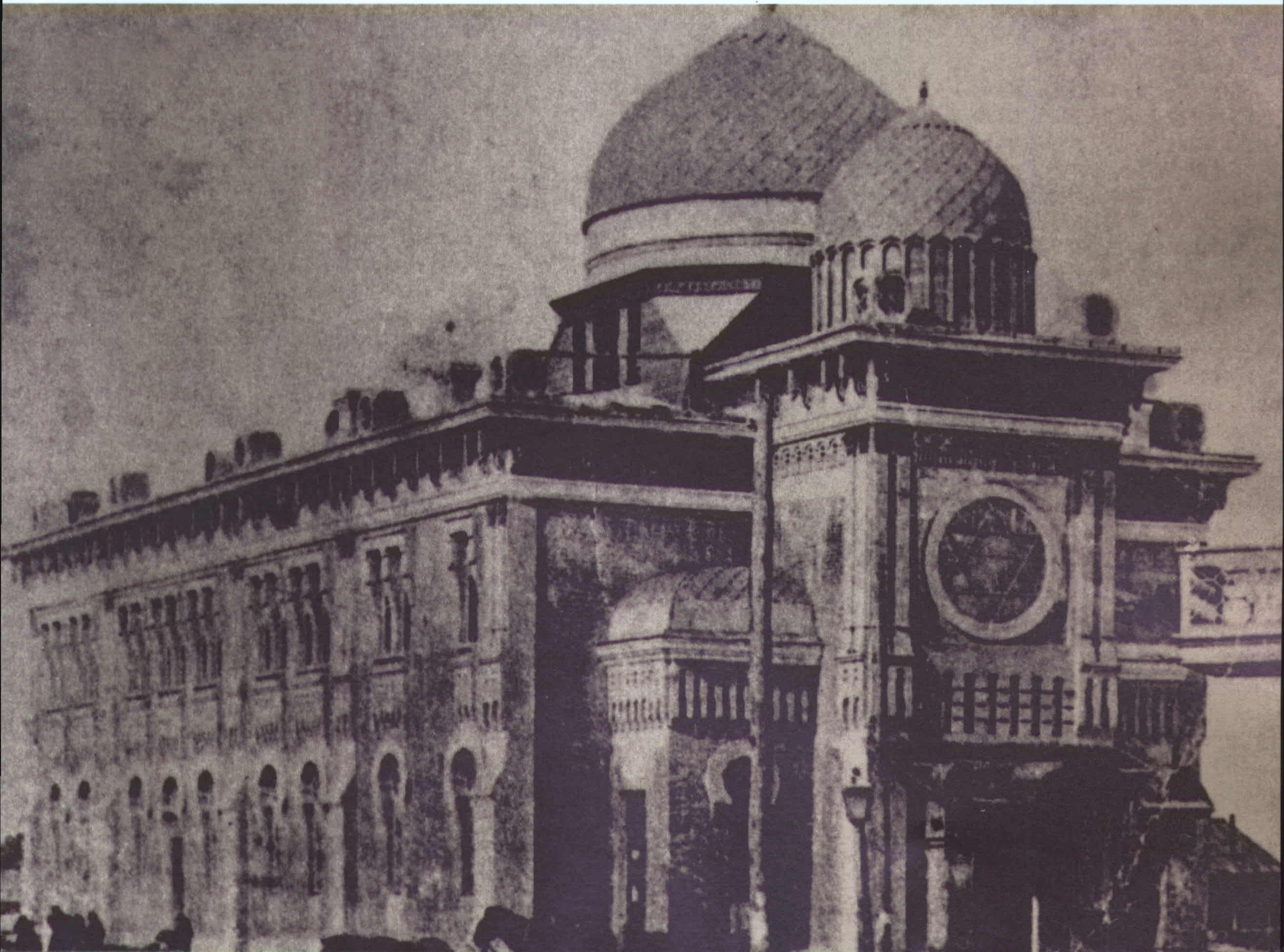
俄国犹太人格雷格瑞·萨姆松诺维奇，1912 年摄于哈尔滨。他于 1898 年从西伯利亚来到哈尔滨，担任中东铁路公司物资供应分公司的商业代表。

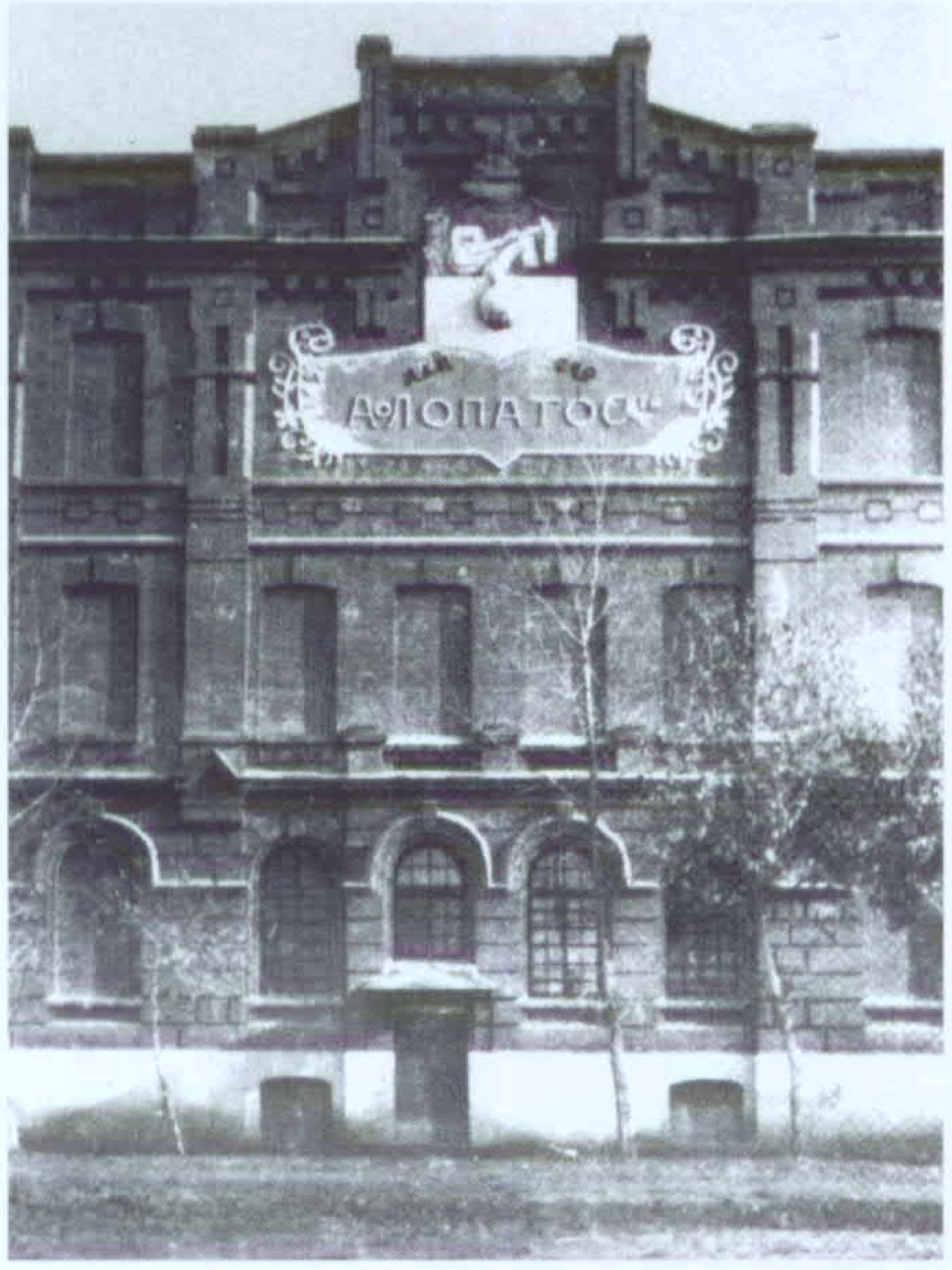
Gregorie Samsonovitch, Harbin 1912. He arrived in Harbin from Siberia in 1898 as a representative of a supply company for the Chinese Eastern Railway, then under construction. Courtesy of Pana Samsonovitch.

建于 1916 年的哈尔滨加麦尔多希犹太会堂外景。
Outdoor scene of Synagogue Beit Hamidrash in Harbin. It was erected in 1916. From the Bibliography 47.



哈尔滨炮队街犹太会堂，又称哈尔滨主会堂，建于 1907 年。
The main Synagogue in Harbin on Artillery Street.It was erected in 1907. From the Bibliography 46.





哈尔滨老巴夺烟厂旧址。它由波兰犹太人 E·A·老巴夺和A·A·老巴夺兄弟创办于1903年。
Original site of the Lopato Sons, Ltd. in Harbin, established by two Polish Jews E.A. Lopato and A. A. Lopato in 1903. From the Bibliography 22.

老巴夺烟厂创始人之一 E·A·老巴夺。
E.A.Lopato, founder of the Lopato Sons, Ltd.. From the Bibliography 31.

现代饭店，由犹太富商约瑟夫·卡斯帕创办于1903年，为当时哈尔滨设施最豪华、服务最完备的饭店之一。
Hotel Moderne, Harbin, 1936. Opened in 1903 by Jewish businessman, Joseph Kaspe, it was one of the most luxurious and high class hotels in Harbin. From the Bibliography 22.

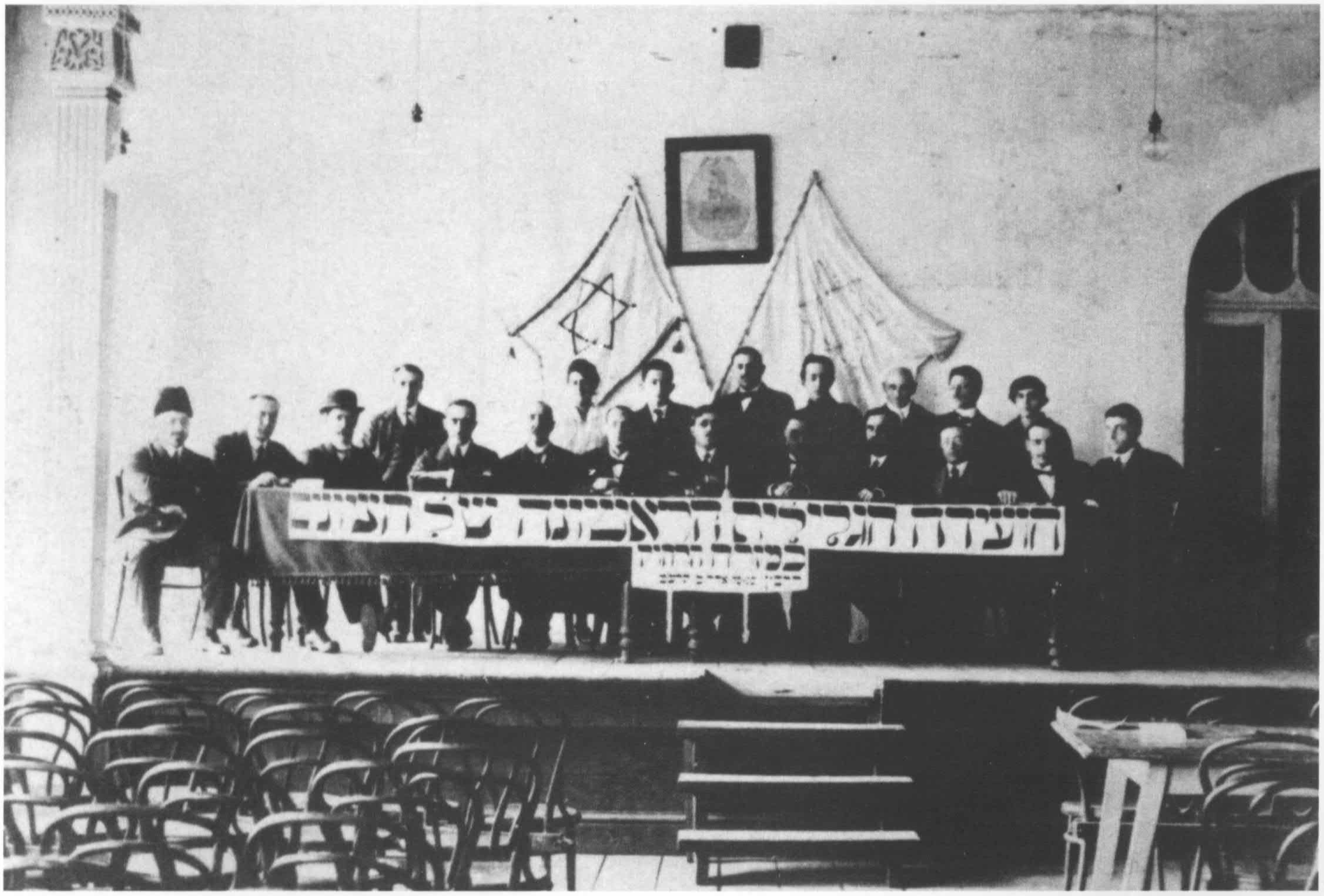
20 世纪 30 年代在加麦尔多希会堂内举行的一次犹太婚礼。
Wedding ceremony in the Synagogue Beit Hamidrash, Harbin,1930s.
Courtesy of Mark Leef.

1917 年,哈尔滨犹太社团领袖聚会,欢迎来自明斯克的锡安主义运动领导人 Y·M· 诺法赫。前排(由左到右):J·B· 德里钦、Y·M· 诺法赫、A·M· 吉塞列夫拉比、E.多比索夫。后排:M·I· 特罗吉、S·I· 拉维科维奇博士、A ·考夫曼博士、A·M· 莫多霍维奇。吉塞列夫拉比是哈尔滨犹太社团的精神领袖,考夫曼博士曾长期担任哈尔滨犹太社团主席。
Community leaders in Harbin at a reception for Y.M.Noefach, a Zionist leader from Minsk who visited the city in 1917. Front row (L to R): J.B.Drizin, Y.M.Noefach, Rabbi A.M.Kiseleff, E.Dobisoff. Second Row(L to R): M.I.Trozky, Dr.S.I.Ravikovitch, Dr.A.Kaufman, A.M.Mordohovitch. Rabbi Kiseleff was the spiritual leader of the Harbin Jews. Dr.Kaufman became the chairman of the Harbin Jewish community in 1919. Courtesy of the Kaufman family.

部分锡安主义协会成员 1919 年在哈尔滨的合影。该协会成立于 1917 年。

Members of the Neurei Zion Association (founded in 1917), Harbin 1919.

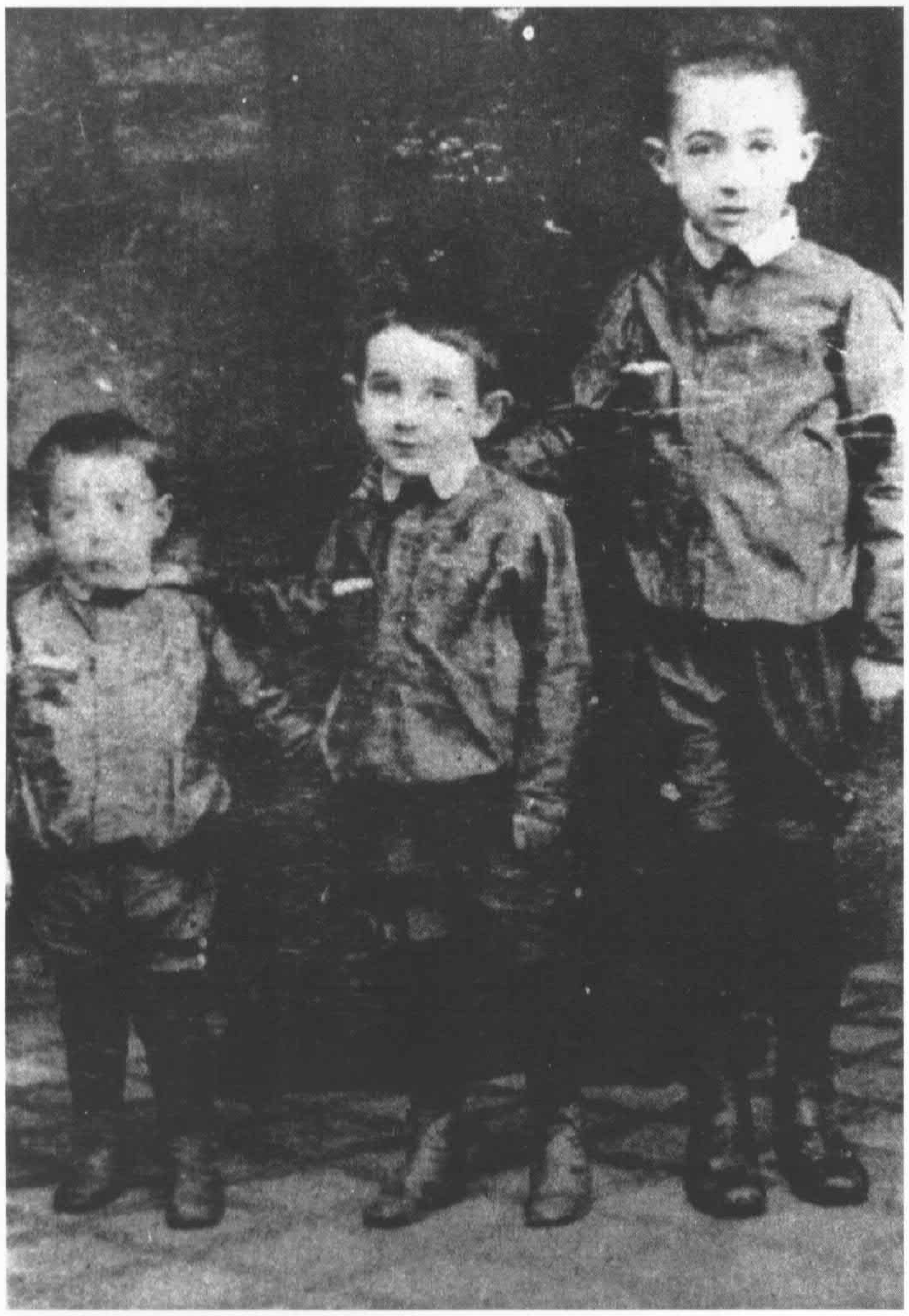
From the Bibliography 46.



1919 年 3 月 25-29 日，由哈尔滨锡安主义协会组织的远东地区第一届锡安主义者代表大会在哈尔滨召开。图为与会代表合影。

Delegates to the first regional conference of Zionists in the Far East organized by the Harbin Zionist Association, March 25-29, 1919.

From the Bibliography 46.



1920 年，俄国犹太人金斯伯格兄弟 3 人在哈尔滨。左一为萨姆（汉名金诗伯），新中国成立后曾长期担任山东大学教授。

Three Ginsbourg brothers of a Russian Jewish family in Harbin in 1920. First left is Sam Ginsbourg, who became a professor at Shandong University after 1949. From the Bibliography 13.

俄文《西伯利亚——巴勒斯坦》周刊，创办于 1921 年，1926 年改为《犹太生活》，由 A·考夫曼任主编。

The weekly *Siberia-Palestine* , first published in 1921, renamed *Jewish Life* in 1926. Dr. A. Kaufmann was the editor-in-chief. From the Bibliography 74.

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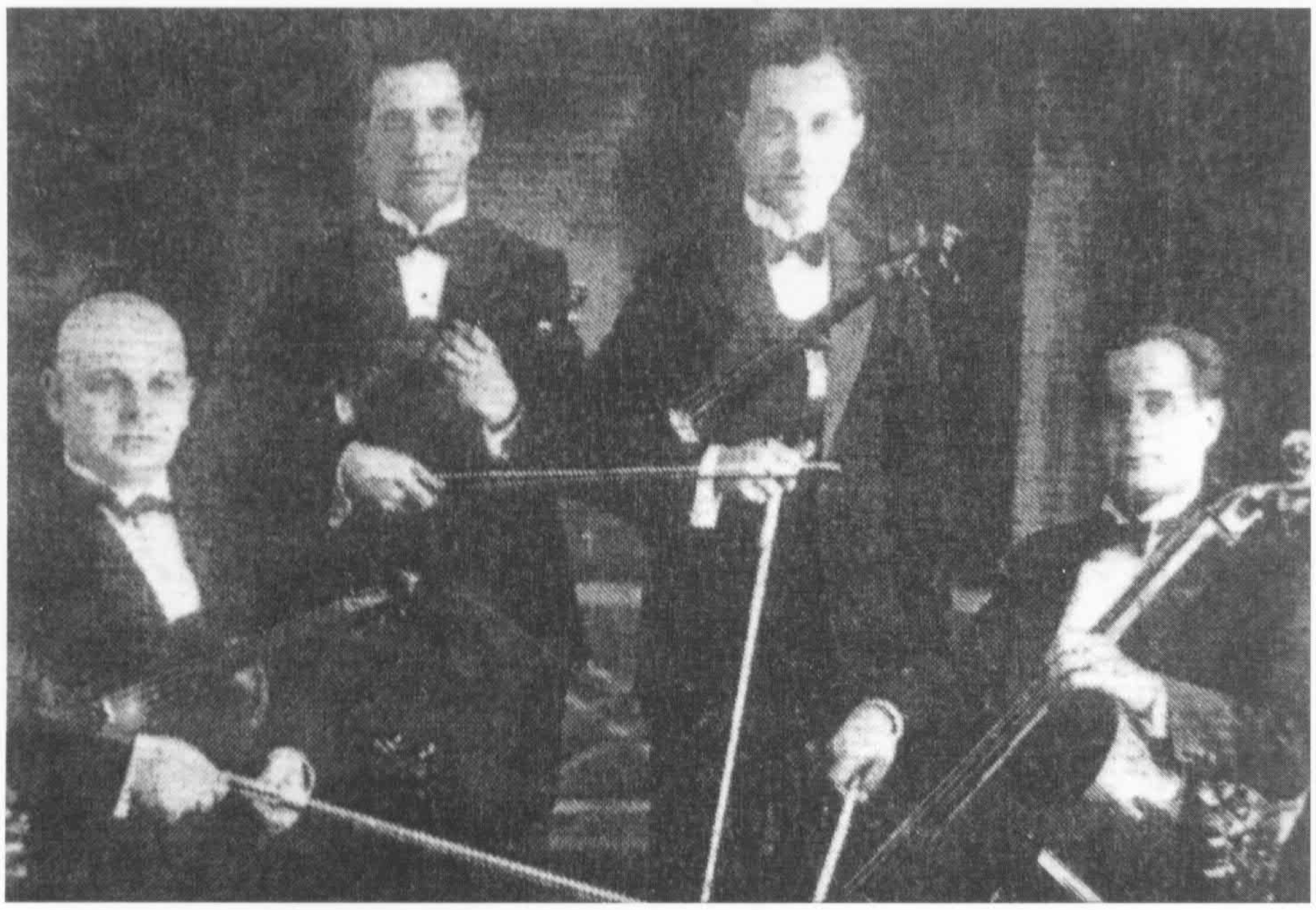
16. Харбинская неделя.

Приложения: English Section.
Страничка Маккаби.

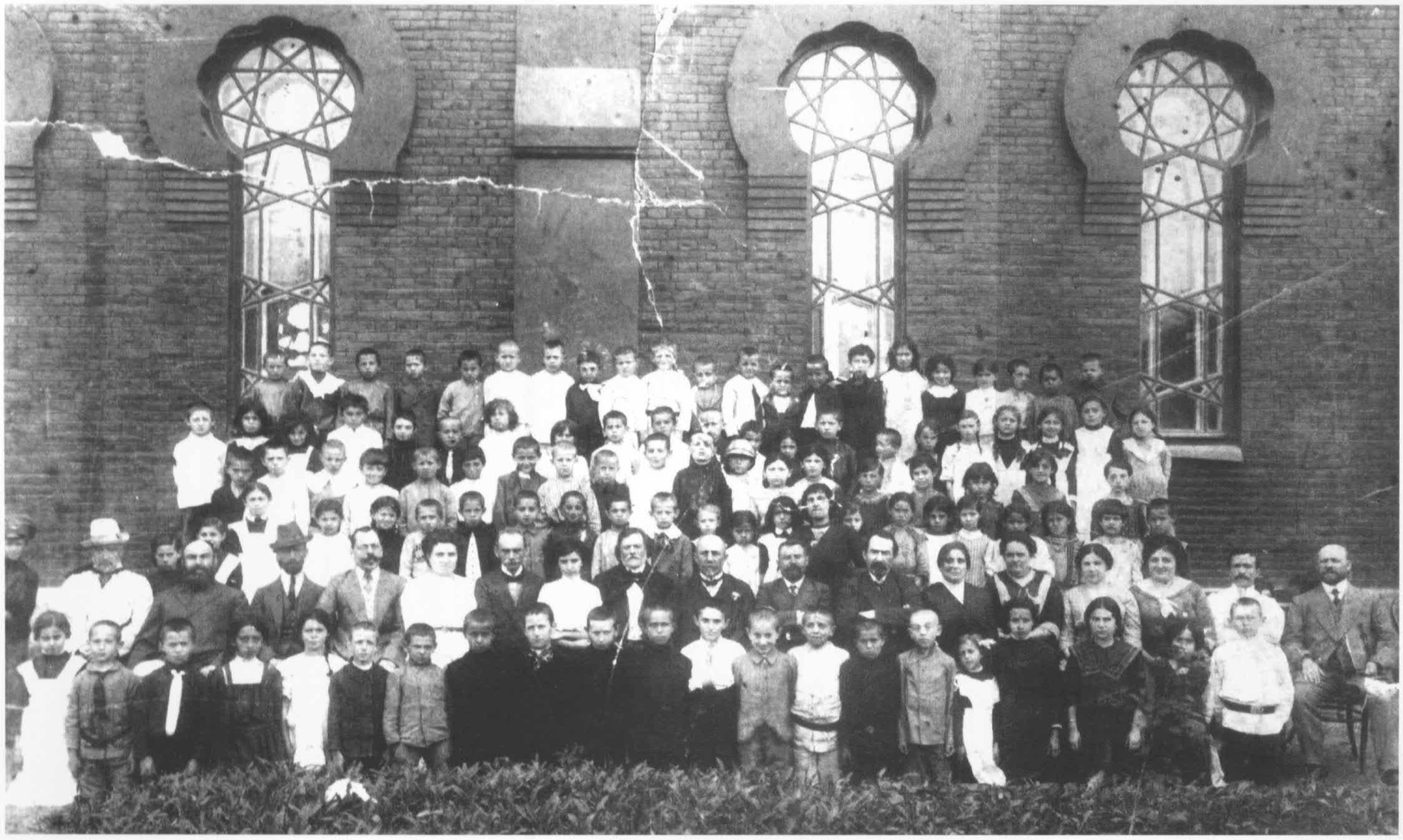
20世纪20年代早期,哈尔滨斯基德斯基塔木德[13]托拉学校的董事和教师合影。
Directors and teachers of the Skidelsky Talmud Torah, Harbin, early 1920s. Courtesy of the Davidovich family.

20世纪20年代,哈尔滨犹太人在现代饭店举行资助慈善组织的义卖。
Bazaar in aid of various charity organizations, held in the Hotel Moderne, Harbin 1920s. Courtesy of Mark Leef.

犹太商人尼森·谢夫林(中间者)在哈尔滨开设的杂货店,摄于20世纪20年代。
In the fancy goods shop of Nison Schifrin (center), Harbin 1920s. Courtesy of Rachel Schifrin.



哈尔滨第一音乐学校V·D·特拉赫金贝尔格等组成的弦乐四重奏组珠联璧合，闻名东亚。
V. D. Tel Hekinberg and others from the No. 1 Music School of Harbin formed the Stringed Music Quartet, which was an excellent combination and was famous in East Asia.



斯基德斯基塔木德托拉学校创办于1920年，位于马街(现东风街)22号。图为该校师生合影。他们中的一些人仍健在并活跃在世界各地。
Skidelsky Talmud Torah was set up in 1920. It was located at 22 Konnaya Street (now Dongfeng Street). This is a group picture of its teachers and students.

犹太企业家索斯金家族(1923 年摄于哈尔滨),经营火磨、油坊几十年。
The Soskin family, Jewish entrepreneur (taken in 1923 in Harbin).

阿什河糖厂。是中国第一家甜菜糖厂,创办于 1908 年,其历任经理柴瓦德夫、A·I·卡干和 L·G·齐克曼都是犹太商人。图为总公司办公楼。
The Ashihe Sugar Refinery. It was founded in 1908, and its successive managers Tsawadev, A. I. Cargan, L. G. Sicoman were all Jewish. This is the office building of the Head Company.

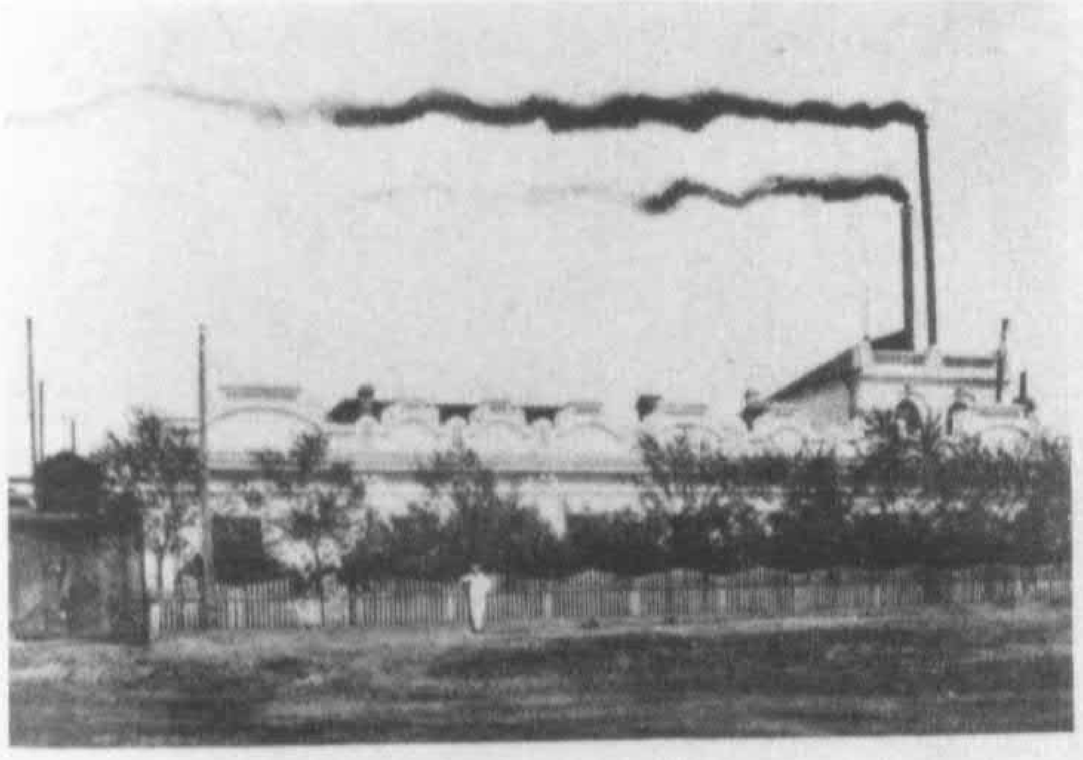
“爱格诺米亚”(经济)商店创办于 1925 年,业主是 E·斯卢茨基。其右邻“爱克斯特拉”照相馆也是犹太人开办的。
The Eggnomia (economy) Store was started in 1925, its owner being E. Slutzky. To the right was the Extra Photo Studio, also set up by the Jewish people.

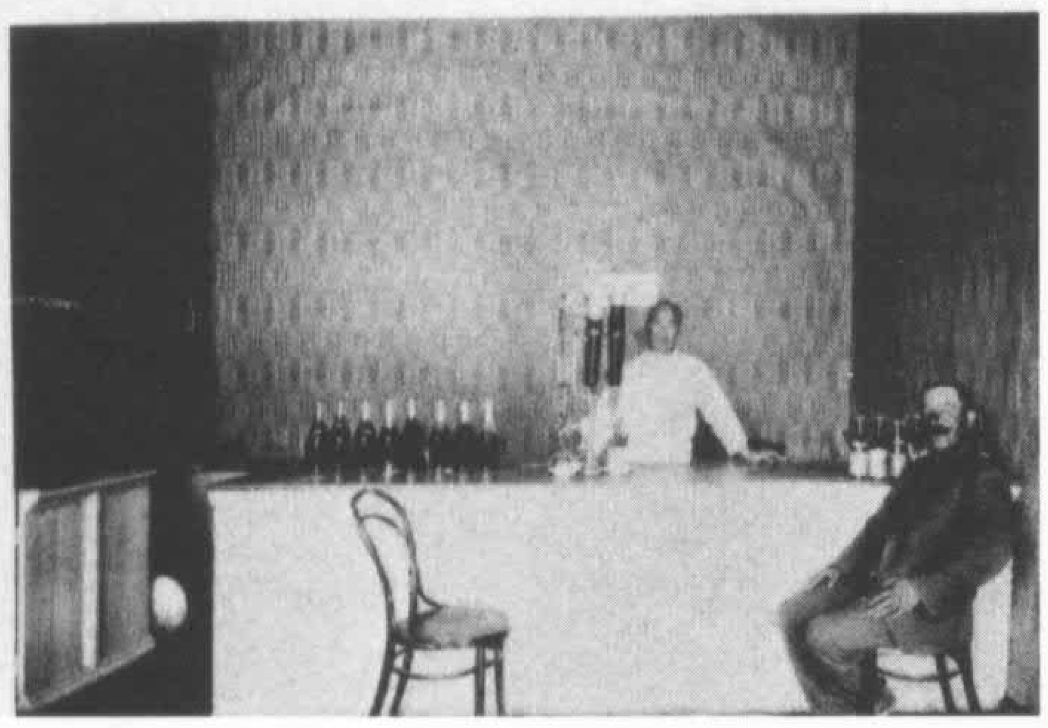
哈尔滨赛马场初创于 1905 年，每年春秋雨季举办赛马活动。犹太人库列绍夫是哈尔滨赛马场的经营者。
Harbin Horse Racing Court was set up in 1905. It held horse races in spring and autumn annually. Its manager was the Jew Kulleshov.

哈尔滨犹太节日晚会上参加体育节目表演的青年运动员们合影留念。
A group picture of young athletes participating in a sports show at the Festival Party of Jews in Harbin.

爱泼斯坦 1917 年至 1920 年生活在哈尔滨。这是他刚刚离开哈尔滨后,与父亲在北戴河。
Israel Epstein with his father in Beidaihe in 1920, just after leaving Harbin where lived since 1917.

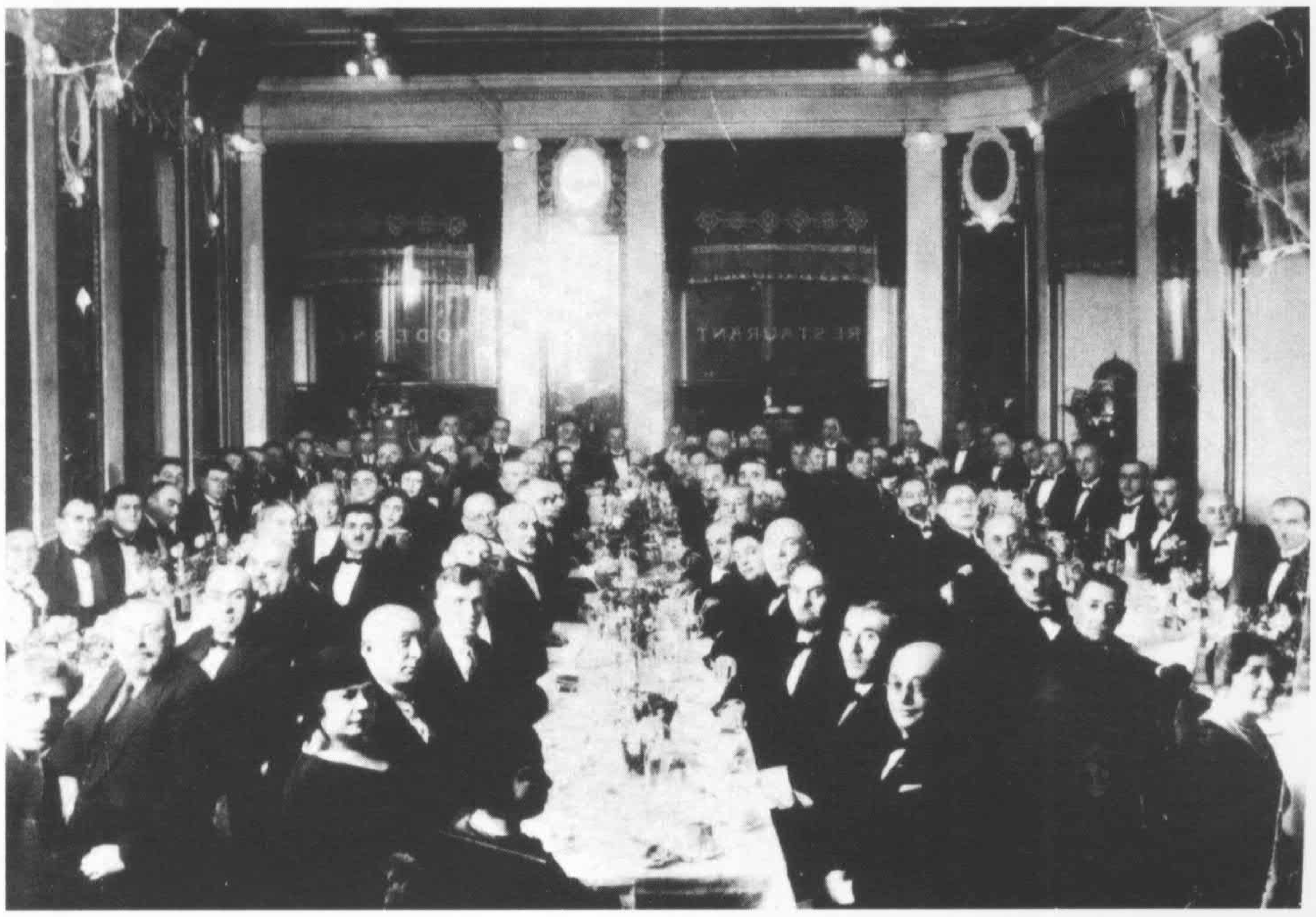
A ·考夫曼医生与德国医生赫尔伯恩在哈尔滨犹太医院为患者做外科手术。
Dr. A. Kaufman and the German doctor, Herbern, were performing a surgical operation in the Harbin Jewish Hospital.





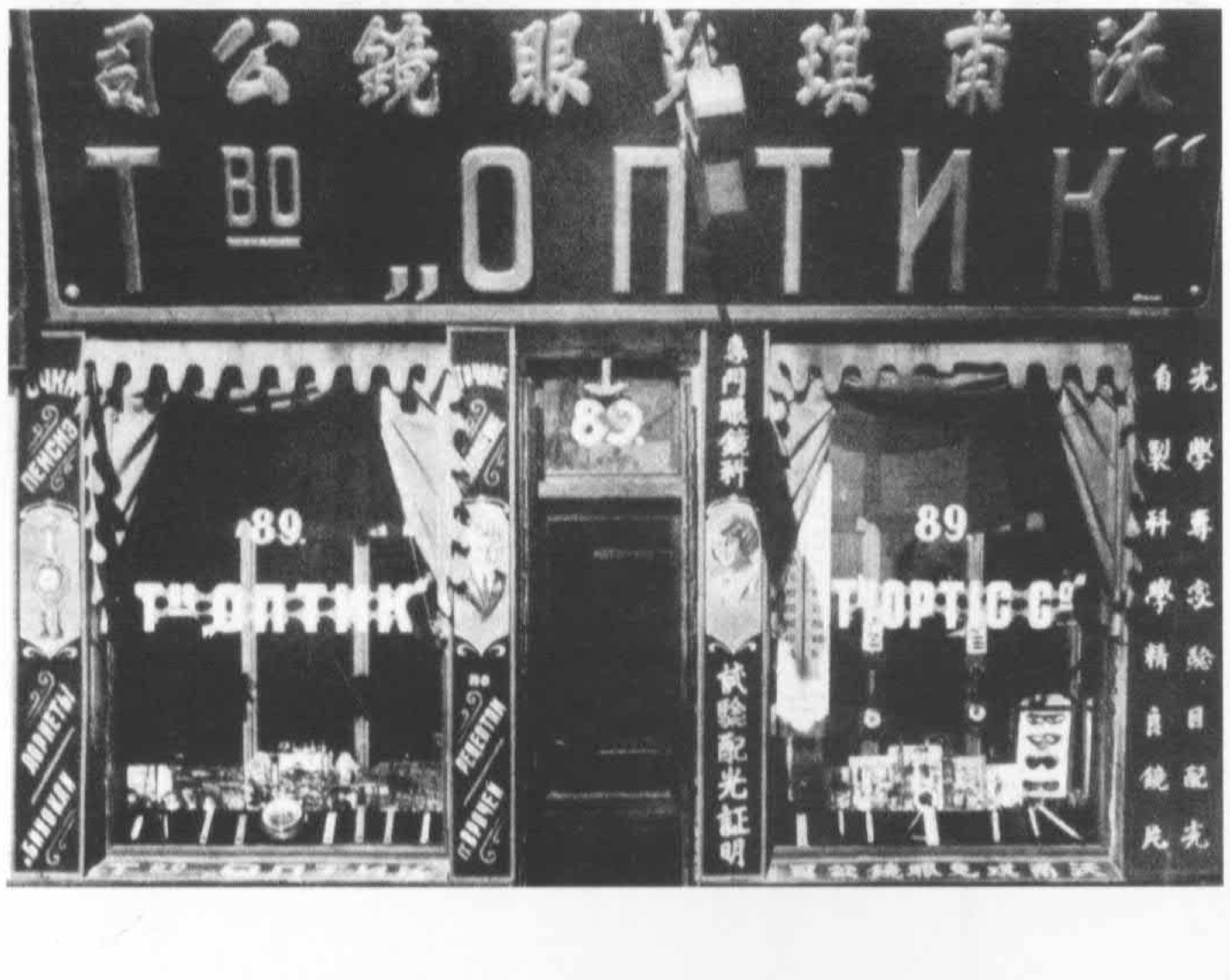
犹太商人 G· I· 科鲁尔开办的工厂内外景，摄于 1922 年。科鲁尔于 20 世纪初来到哈尔滨，建立了一些工厂，其中有啤酒厂、蜡烛厂、果汁厂和矿泉水厂。

In the factories of G. I. Kroll, Harbin 1922. Kroll arrived in Harbin in the early 20th century, and established several factories among them a brewery, a candle factory, a fruit juice factory and a mineral water factory. Courtesy of Nachum Kroll.



1930 年，哈尔滨犹太社团领袖们在现代饭店的节日宴会上。

Festive dinner of Jewish community leaders in the Hotel Moderne, Harbin, 1930. From the Bibliography 46.



哈尔滨利奥·巴德眼镜店外景，摄于 1927 年。

Opticians shop of Leo Bard, Harbin, 1927. Courtesy of Leo Bard.

哈尔滨犹太民族银行的董事和管理委员会成员。该银行创办于 1923 年,其股东都是犹太人,在哈尔滨外侨银行中颇具影响,并积极支持哈尔滨犹太社团的活动。

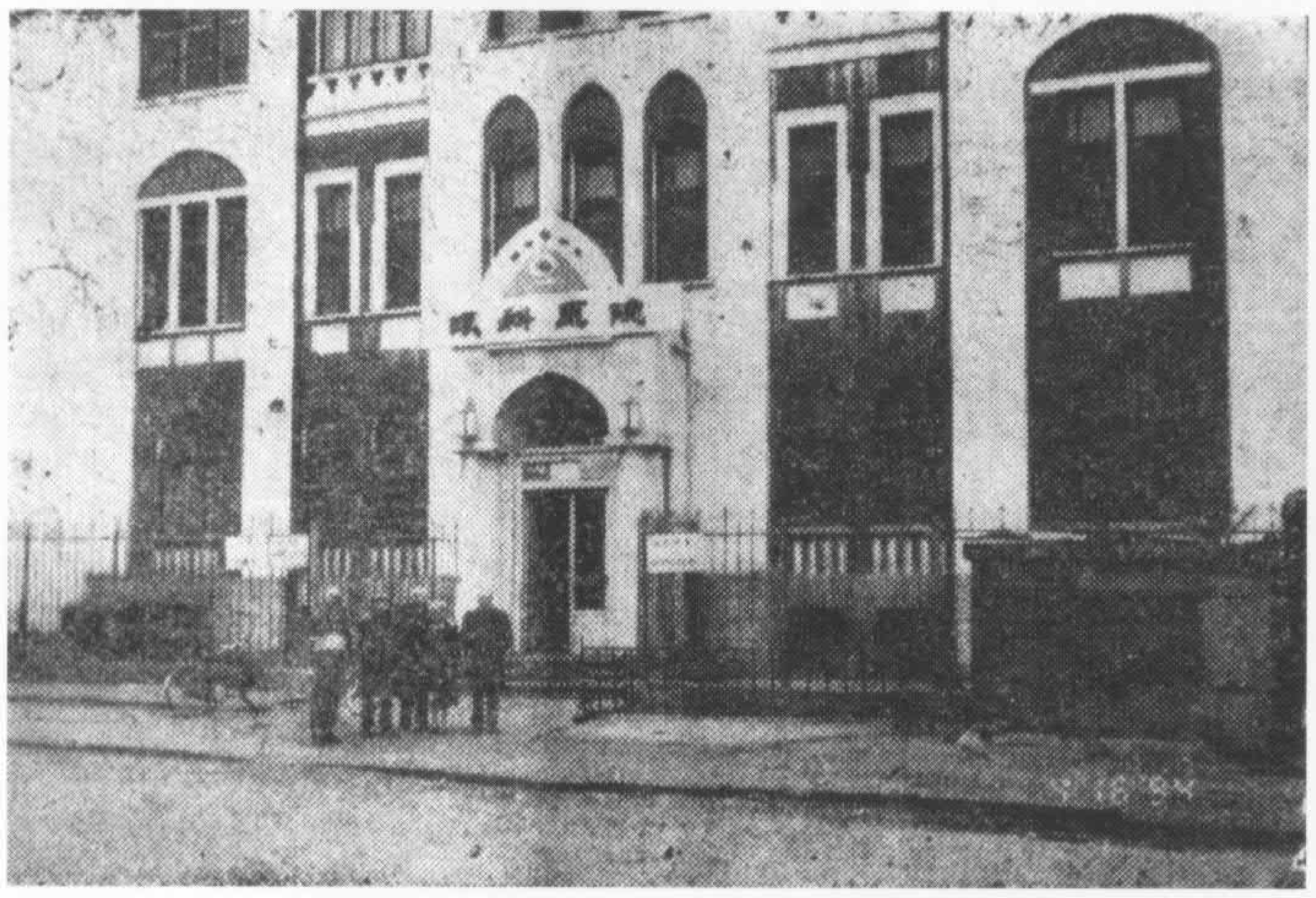
Directorate and control committee of the Jewish People's Bank, established in 1923. The shareholders of JPB were Jewish. JPB was quite influential among foreign private banks in Harbin and also supported the activities of the Jewish community. Courtesy of Mark Leef.

1922 年,哈尔滨马卡比体育协会成员合影。

Members of the Maccabi Sports Association, Harbin, 1922. From the Bibliography 46.

哈尔滨商业高中的巴拉拉伊卡管弦乐队，该校有许多犹太学生。图为 1930 年乐队成员合影。
The Balalaika orchestra of Commercial High School, where many young Jews studied, Harbin 1930. Courtesy of David Hanin.

哈尔滨的希伯来体育馆。
Hebrew Gymnasium building in Harbin. From the Bibliography 103.

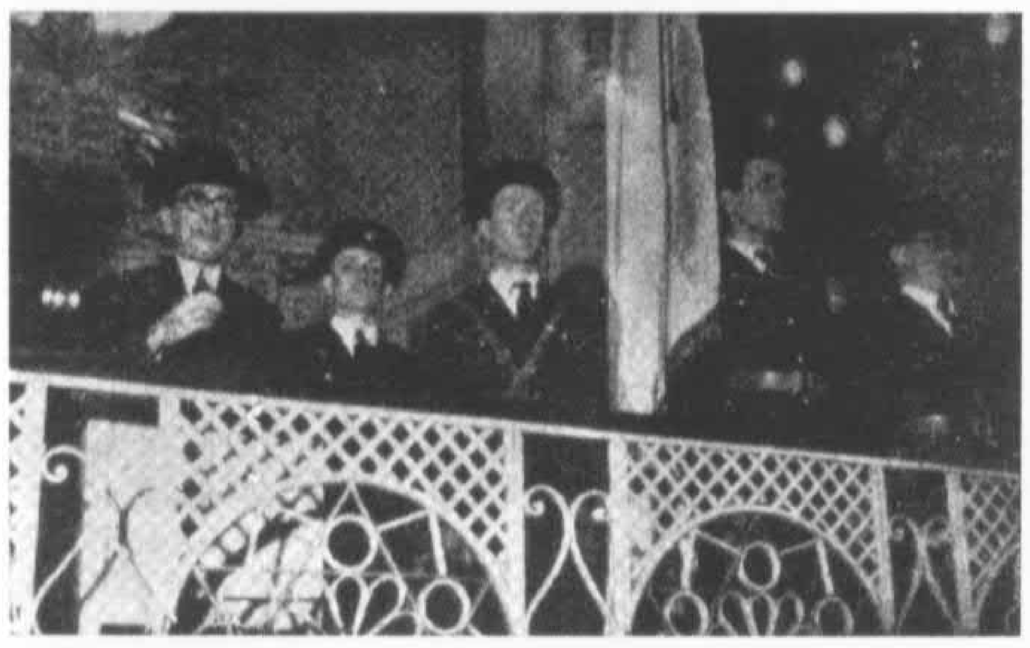


哈尔滨犹太医院,创办于 1934 年。
Jewish Hospital in Harbin, founded in 1934. From the Bibliography 103.

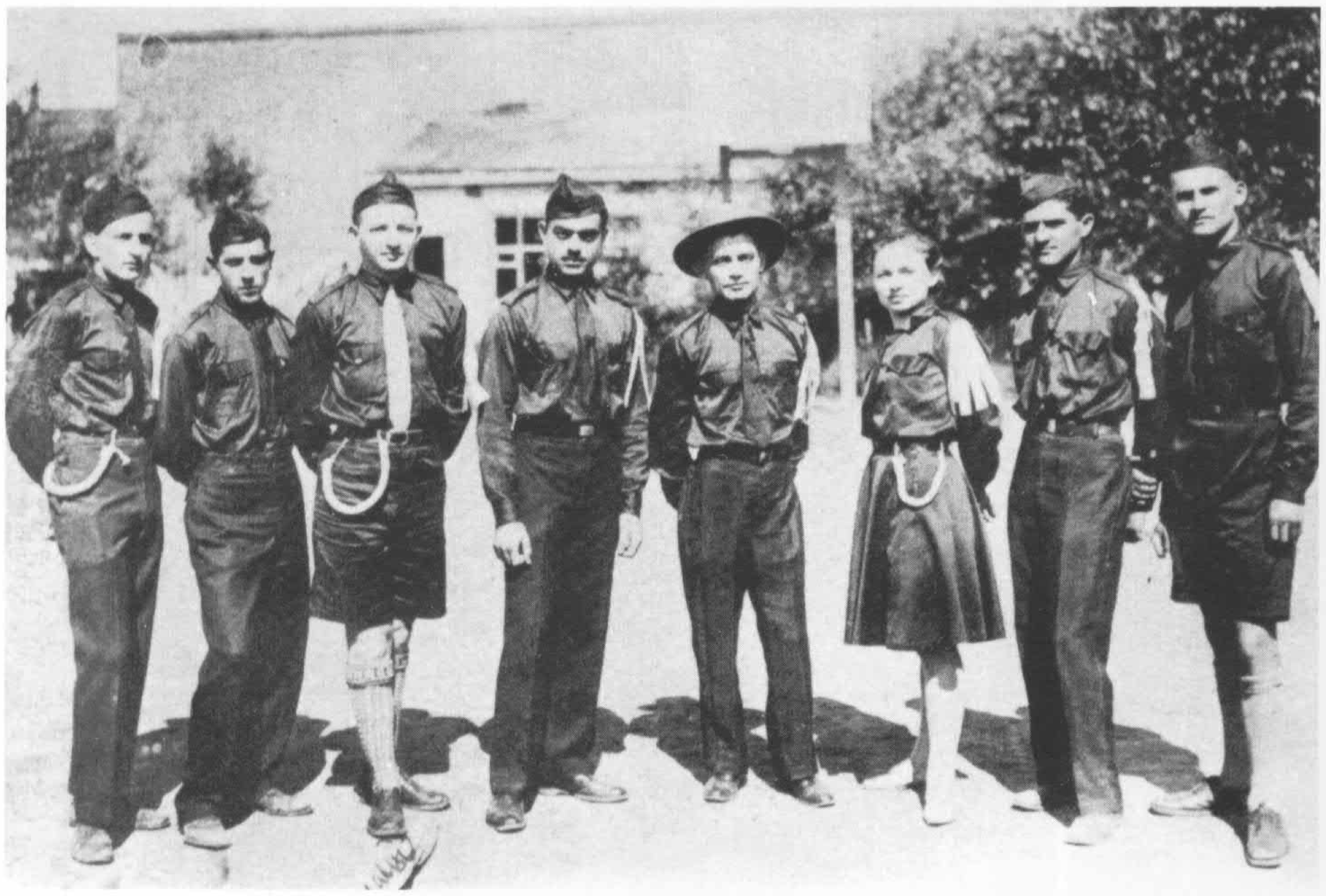
西蒙·卡斯帕,钢琴家,约瑟夫·卡斯帕之子。1933 年在哈尔滨遭日本人支持的哈尔滨白俄反犹分子绑架并遭杀害。
Pianist Simon Kaspe, son of Joseph Kaspe. He was kidnapped and murdered in Harbin in 1933 by a group of Japanese-supported Russian anti-Semitic thugs. From the Bibliography 22.

哈尔滨青年剧团在演出。
Harbin Yong Dramatic Troupe was performing. From the Bibliography 45.

20 世纪 30 年代中期,哈尔滨犹太人举办的普珥节⓮ 舞会。
Purim Ball in Harbin in the mid-1930s. From the Bibliography 103.



哈尔滨犹太人在犹太会堂举行赫茨尔⓯纪念日仪式。
Herzl Memorial Day (Azkara) at the Harbin Synagogue. From the Bibliography 103.



1930 年,哈尔滨犹太青年组织“贝塔”⓰总部成员合影。
Members of the Betar headquarters, Harbin, 1930. Courtesy of Rivka Nadel.

1930 年左右,俄国犹太人米西卡·依普莱德(左起第二人)、依莉娅·鲁斯伯格(后立者)和他们的俄国朋友在松花江上划雪橇。

Mishka Ipland (second from left), Ilya Ruisberg(standing behind) and Russian friends, on a sled on the Sungari(Songhua) River, c1930.

Courtesy of Eliahu Bar Yosef.

東北行政委員會衛生部

藥劑師證書

衛醫藥字第二二六號

姓名 恩洛司些尔

年齡 五十九歲 一八九〇年十月二四日生

籍貫 蘇聯

茲經本部審核認為與
醫務人員管理暫行條例
第五條第一項資格相符
合行發給證書以資證明

部長 賀誠

副部長 徐壽軒 白清

中華民國三十八年四月二日

新中国成立后，许多俄国犹太人仍留在哈尔滨工作。这是 1949 年东北行政委员会卫生部为俄犹纳赫姆·洛塞尔核发的药剂师证书。

License to practice pharmacy given to Nachum Losser by the Communist-led authorities, Harbin, 1949. After the establishment of the People's Republic of China, many Russians Jews remained and worked in Harbin. Courtesy of Meir Losar.

哈尔滨犹太人举行的 1957 年新年舞会。
New Year's Eve Party joined by Harbin Jews, 1957. Courtesy of Mara Moustafine.

新中国成立后，在当地政府的妥善照料下，哈尔滨犹太公墓保存完好。图为今日公墓一瞥。
Jewish Cemetery in Harbin, 2000.

天津
Tianjin (Tientsin)

1939 年，天津犹太会堂正在举行仪式。手持经卷的右边第一人为列文拉比。列文拉比当时是天津犹太社团的精神领袖。

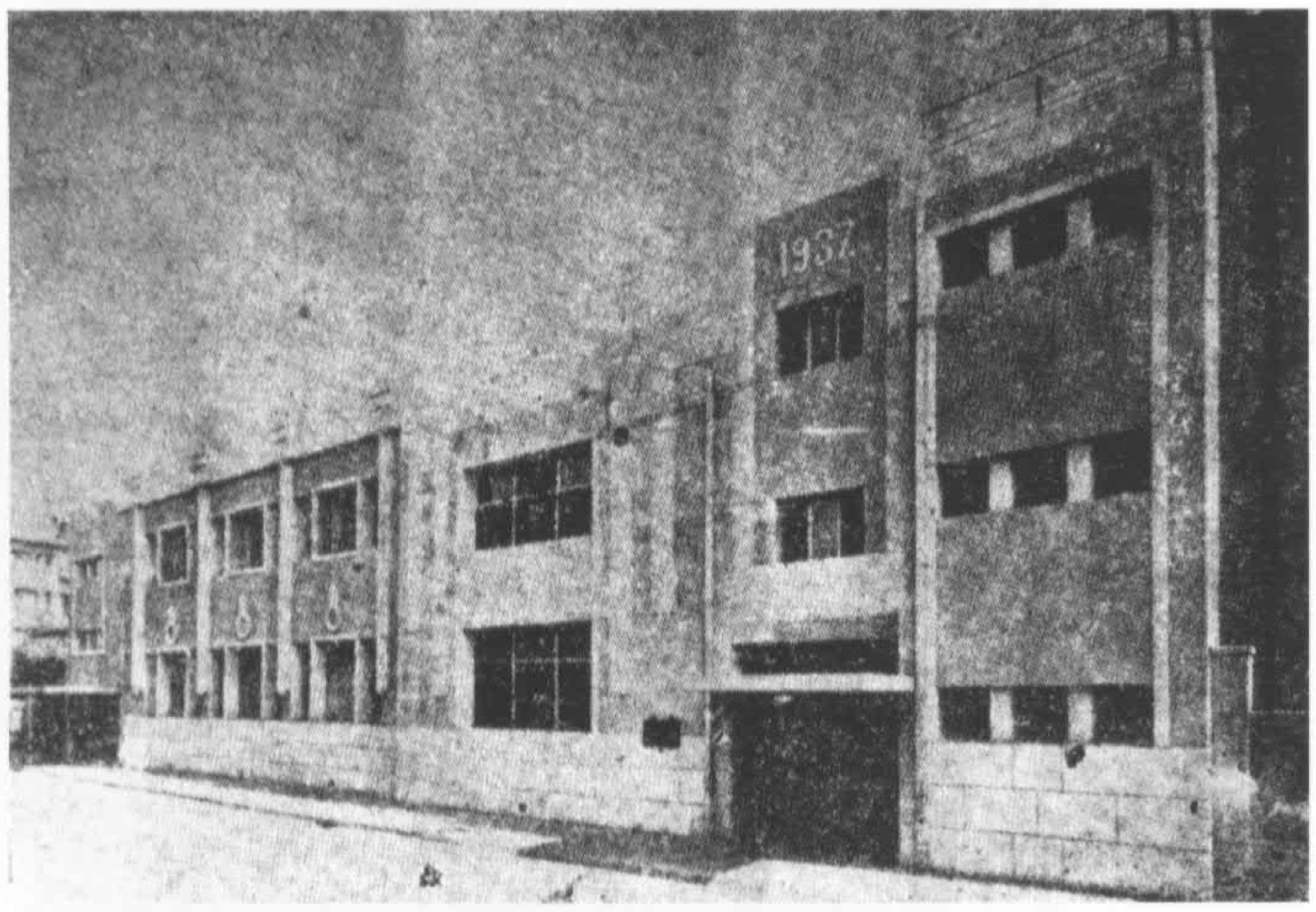
Dedication of the Tianjin Synagogue,1939. Rabbi Levin, the rabbi of Tianjin is seen on the right among those carrying Scrolls of the Law. Rabbi Levin was the spiritual leader of Jewish community of Tianjin. From the Bibliography 46.

列文拉比和基姆乔斯基哈赞在天津犹太新会堂落成仪式上。

Rabbi Levin and Hazan Kirmchausky at the opening of the New Synagogue in Tianjin. From the Bibliography 45.

20 世纪 20 年代末的天津希伯来协会委员会成员合影。

A group photo of members of the Committee of the Tientsin Hebrew Association, around the late 1920s. Courtesy of Ben Levaco.



天津犹太俱乐部,创办于 1928 年,是天津犹太人文化和社交生活的中心。

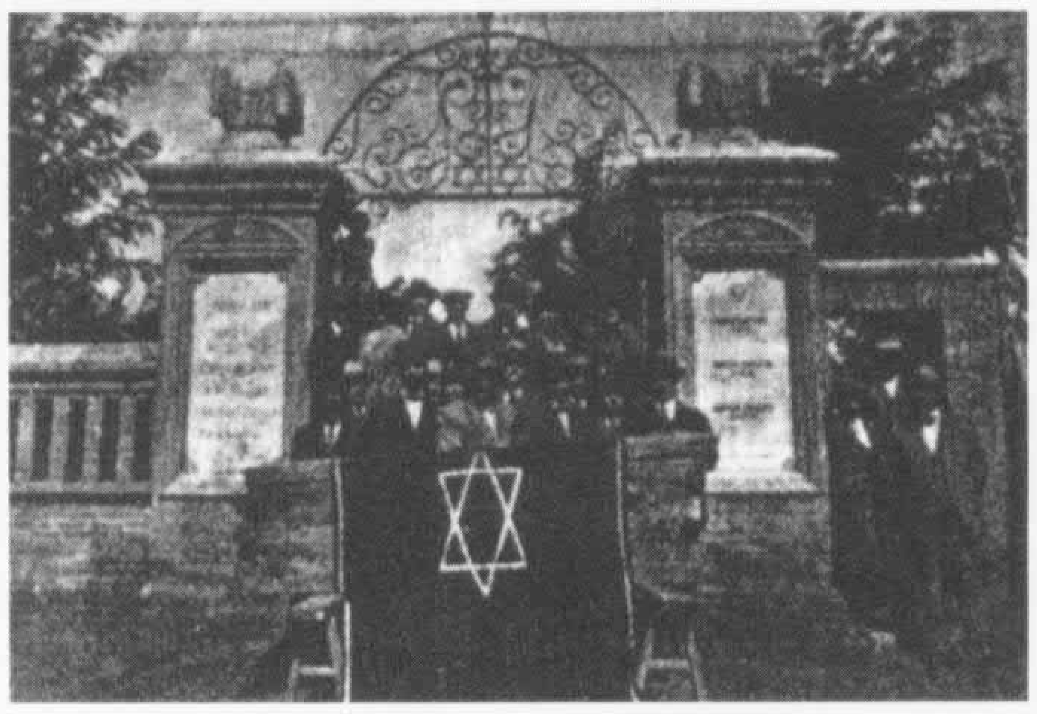
"Kunst" Club, founded in 1928, was the focus of cultural and social life of the Jews in Tianjin. From the Bibliography 103.

著名的天津犹太学校,创办于 1925 年,其学生大多为天津和华北其它地区犹太家庭子女。该校联谊会至今仍在世界各地十分活跃。

The famous Tianjin Jewish School was founded in 1925. The alumni of the TJS still meet actively today. Courtesy of Ben Levaco.

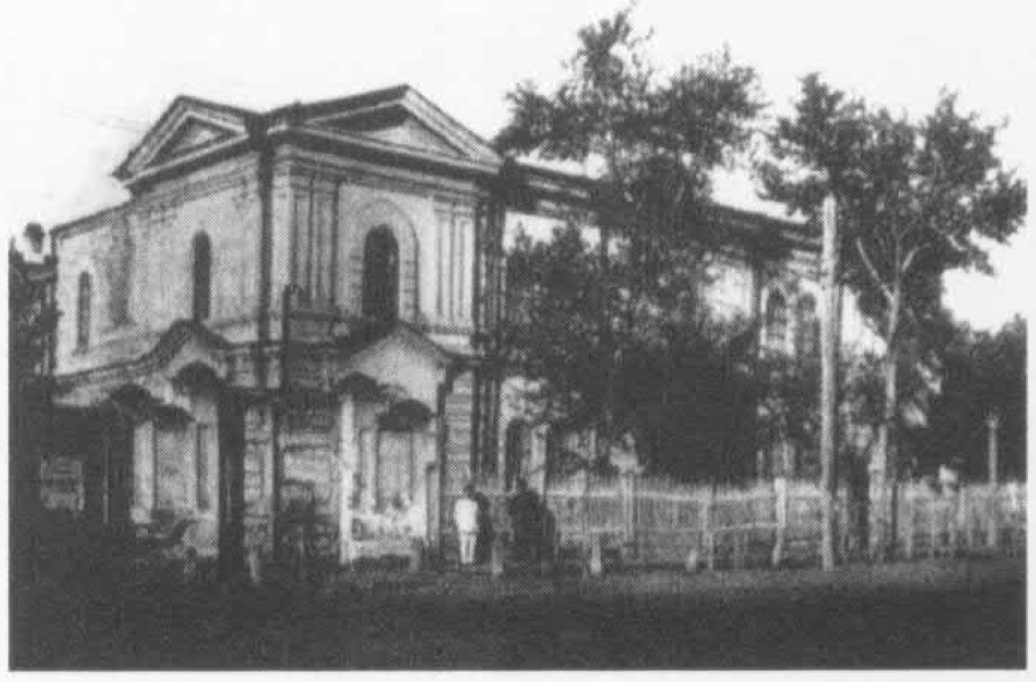
1942 年,天津犹太学校高年级学生度暑假。

Tianjin Jewish School senior class on their summer vacation in 1942. From the Bibliography 103.



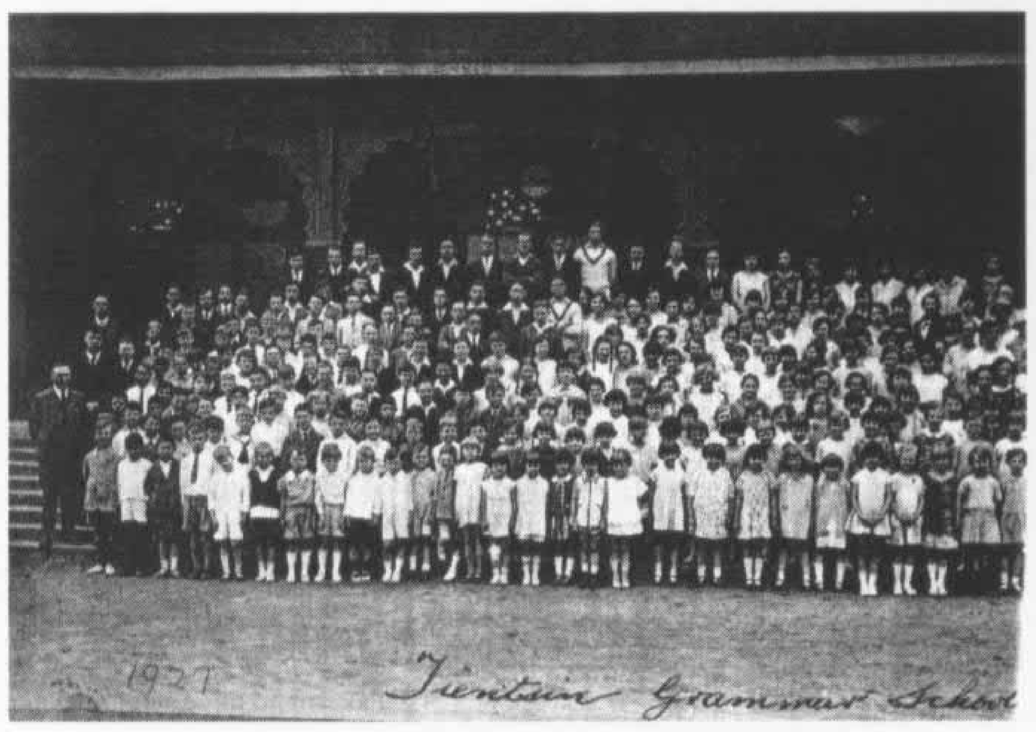
20 世纪 20 年代的天津犹太公墓。

Tianjin Jewish Cemetery in 1920s. From the Bibliography 105.



建于 1937 年的天津犹太医院。

Jewish Hospital in Tianjin, established in 1937. From the Bibliography 47.

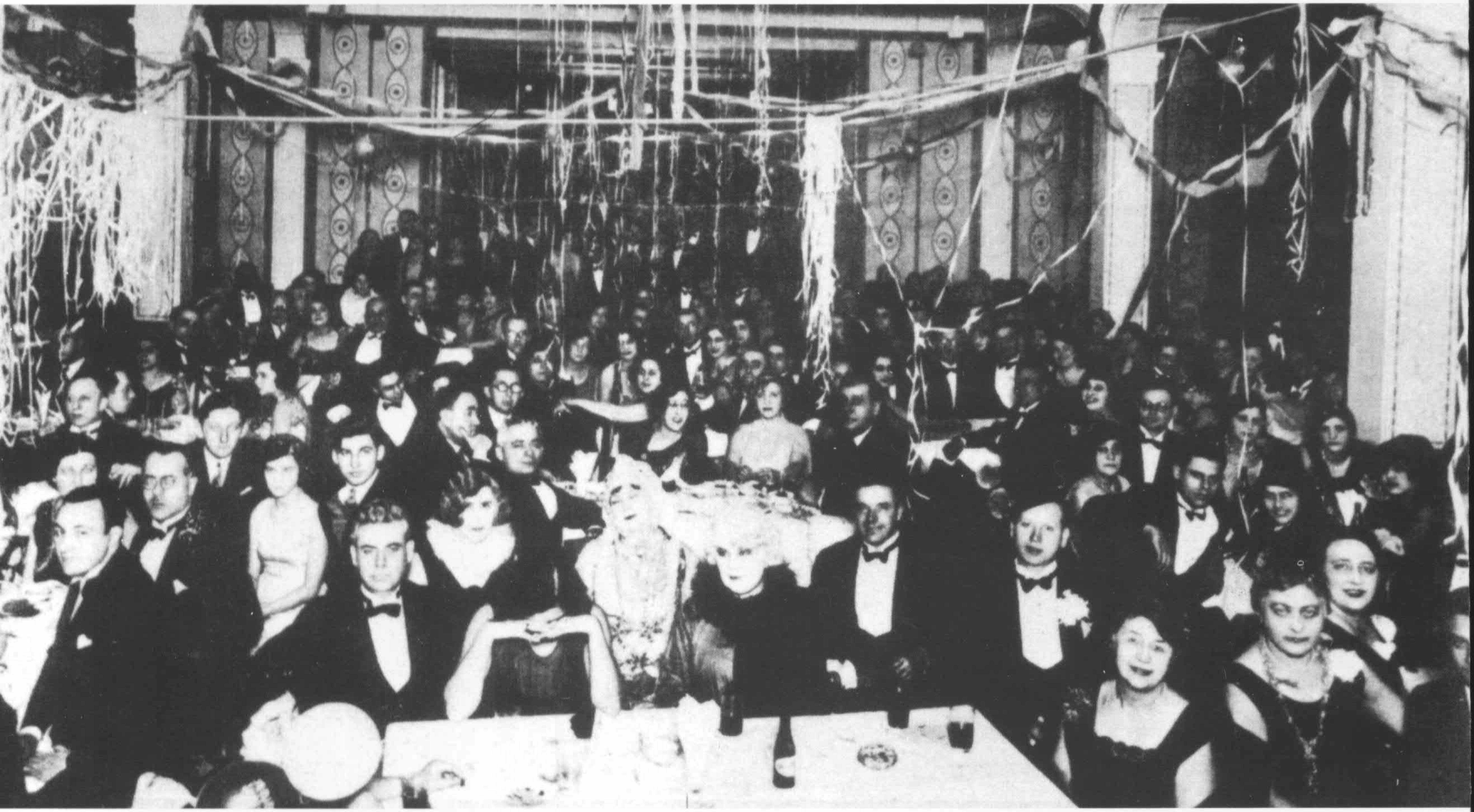


天津语法学校 1927 年毕业班合影。

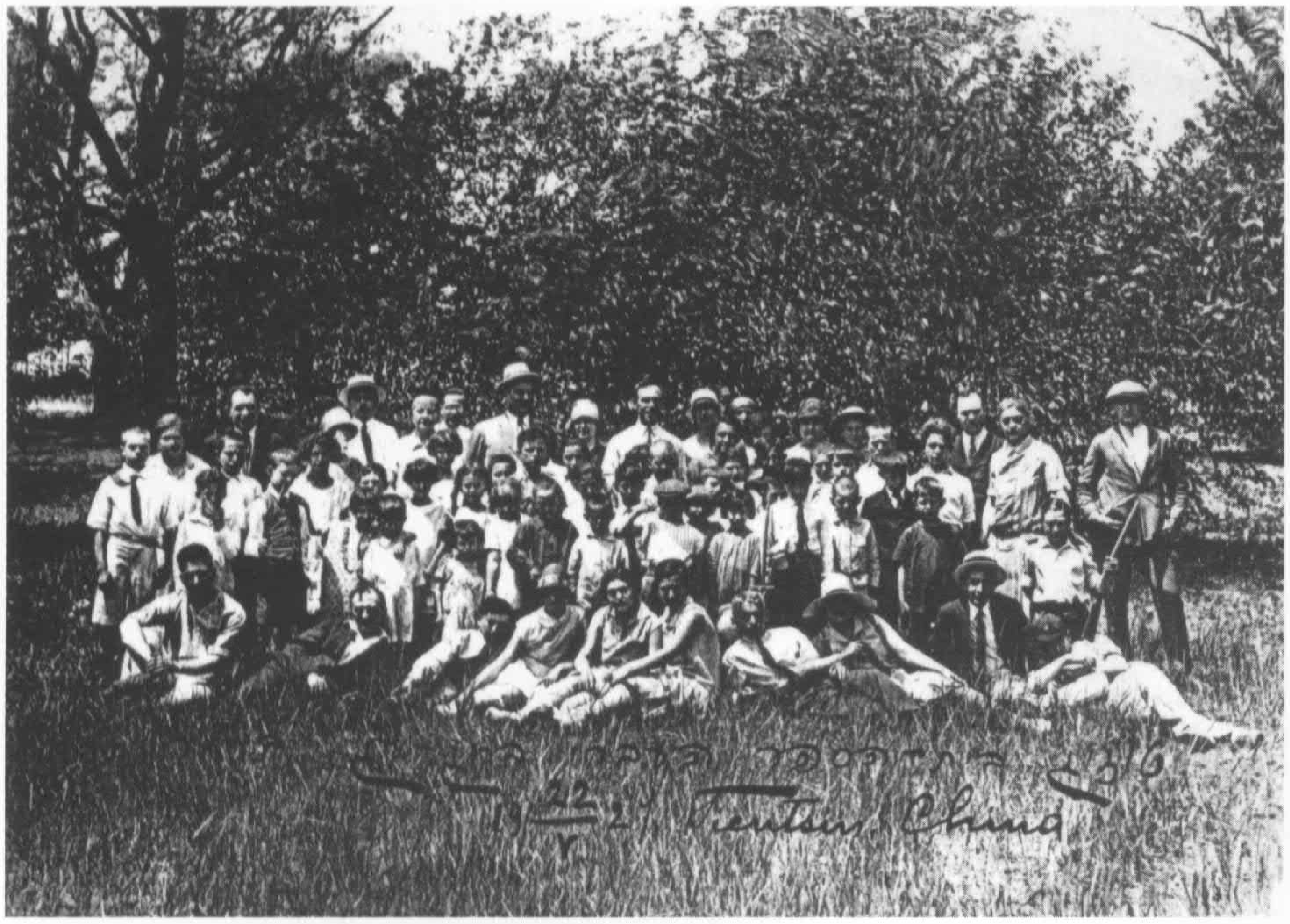
Tianjin Grammar School 1927 graduating class. Courtesy of Ben Levaco.

天津犹太学校 1939 年开设的莫·沃依泰科芭蕾班。

Mme Voitenco's Ballet Class opened at the Tianjin Jewish School, 1939. From the Bibliography 103.



1929 年在天津犹太俱乐部内举办的庆祝“喧响乐队”音乐节开幕的晚宴一景。
Festive evening in the Jewish Club "Kunst" inaugurating the concert season of the "Orchestra of Noise", 1929. From the Bibliography 46.

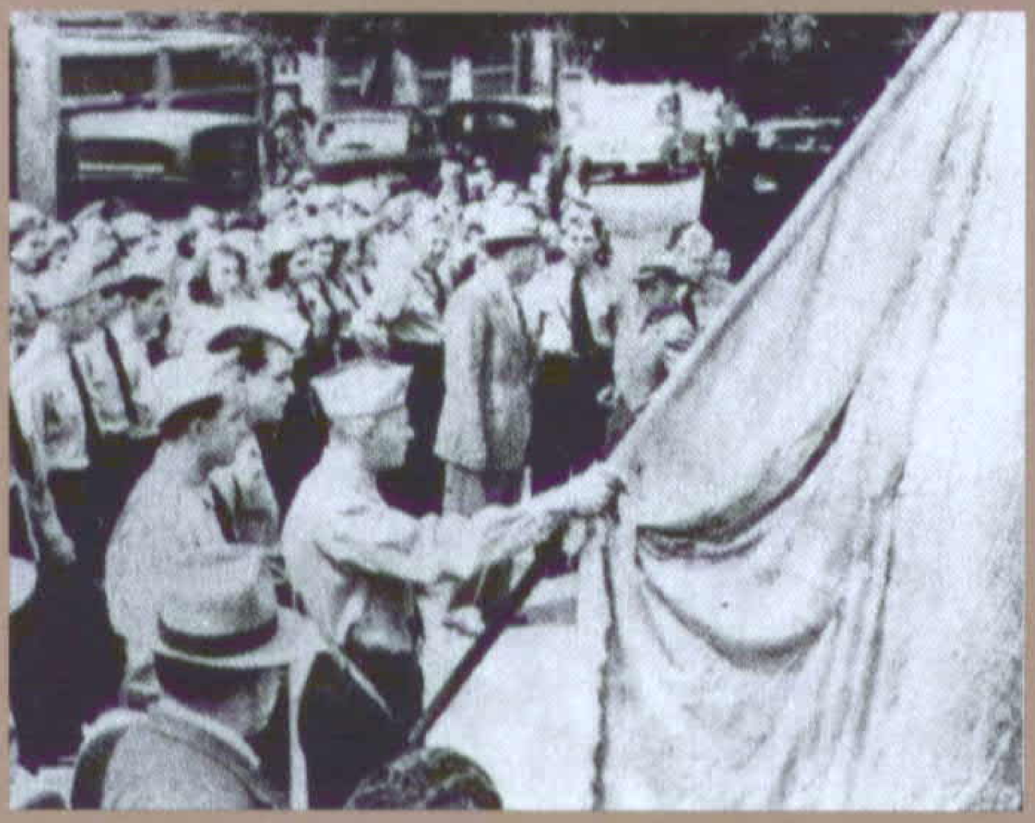


1927 年，天津希伯来协会组织的野炊。
Picnic organized by the Tianjin Hebrew Association, 1927. Courtesy of Ben Levaco.

1930 年，“喧响乐队”在天津犹太俱乐部演出前的合影。
"Orchestra of Noise" performing at the "Kunst" Club, Tianjin, 1930.
From the Bibliography 46.

佐多维奇父子皮毛公司天津分公司职员于 20 世纪 30 年代的合影。该公司由犹太人佐多维奇建于哈尔滨,在沈阳、天津和纽约设有分公司。
Staff of the Tianjin branch of the B.Zondovitch and Sons fur company, 1930s. The company, established in Harbin by B.Zondovitch, had branches in Shenyang (Mukden),Tianjin and New York. From the Bibliography 46.

1928 年,天津俄国犹太人创办的伯恩斯坦父子公司职员的合影。该公司主要向欧美出口中国皮毛。
Staff of Bernstein and Sons, a company which exported furs from China to Europe and the U.S.A., Tianjin, 1928. From the Bibliography 46.



天津贝塔 1947 年的游行队伍。

Tianjin Betar on Parade, 1947. From the Bibliography 45.

天津贝塔于 1948 年举行游行，庆祝以色列成立。

The Israel Independence Day Parade of Tianjin Betar in 1948. From the Bibliography 103.

1948 年，听到以色列国建立的消息，天津犹太人在犹太会堂附近聚会庆祝。

Gathering near the synagogue upon hearing the news of the establishment of the State of Israel, Tianjin, 1948. From the Bibliography 46.

上海
Shanghai

阿斯肯那兹拉比 1942 年在上海与其女儿的合影。
Rabbi Meir Ashkenazi with his daughters Esther and Mania, Shanghai, 1942. From the Bibliography 45.

梅厄·阿斯肯那兹拉比(1891-1954),上海俄国犹太人的精神领袖,1926-1949 年为上海首席大拉比。
Rabbi Meir Ashkenazi (1891-1954), spiritual leader of the Russian (Ashkenazi) Jewish community in Shanghai, Chief Rabbi of Shanghai, 1926-1949.

摩西会堂由上海俄国犹太人初建于 1907 年, 1927 年搬到华德路(今长阳路),由阿斯肯那兹拉比主持, “二战”期间成为犹太难民的宗教活动中心。现会堂旧址已成为纪念馆。
The original entrance of Ohel Moshe Synagogue on Ward Road (today's Chang Yang Road), Shanghai.The original synagogue was founded by Russian Jews in 1907,and moved to this site in 1927. The synagogue was headed by Rabbi Meir Ashkenazi and housed many Jewish refugees during wartime.

鲍里斯·托帕斯,上海阿什肯那齐犹太社区领导人。

Boris Topas, leader of the Shanghai Ashkenazi Jewish Communal Association, founder of the Shanghai Zionist Organization "Kadimah".

Courtesy of Genny Topas.

朱迪丝·本-埃利泽(父姓哈撒),出身于上海俄犹家庭,后成为上海犹太社团青年领袖,女活动家。

Judith Ben-Eliezer(née Hasser),born in a Russian Jewish family, active leader of Zionist movement, especially Zionist-Revisionism in Shanghai. From the Bibliography 52.

戴维·拉宾诺维奇是上海犹太社团的杰出人士,《我们的生活》杂志的创始人和编辑。

David B. Rabinovich, prominent member of the Shanghai Jewish community, founder and editor of the Jewish magazine *Our Life* (in Russian, English and Yiddish).

Courtesy of Rena Krasno.

丹麦犹太人(后加入美国籍)伟贺慕·马易尔于 1905 年 3 月创办了慎昌洋行。图为 1906 年马易尔(正中座者)与慎昌洋行职工的合影。
A group photo in 1906 of staff members of Andersen, Meyer and Co., which was founded in March 1905 by a Danish Jew, Vilhelm Meyer (center).
From the Bibliography 11.

俄国犹太人格利高里·克莱巴诺夫开在上海静安寺路(今南京西路)的西比利亚皮货店。摄于 1936 年。
Siberian Fur Store run by a Russian Jew, Gregori Klebanov, in Bubbling Well Road (now Nanjing Road West), Shanghai, 1936.
Courtesy of Lily Klebanov.

《犹太呼声》是由上海贝塔于 1933 年创办的英文月刊。

The Jewish Call, Zionist-Revisionist monthly in English, was founded in 1933 by Shanghai Betar.

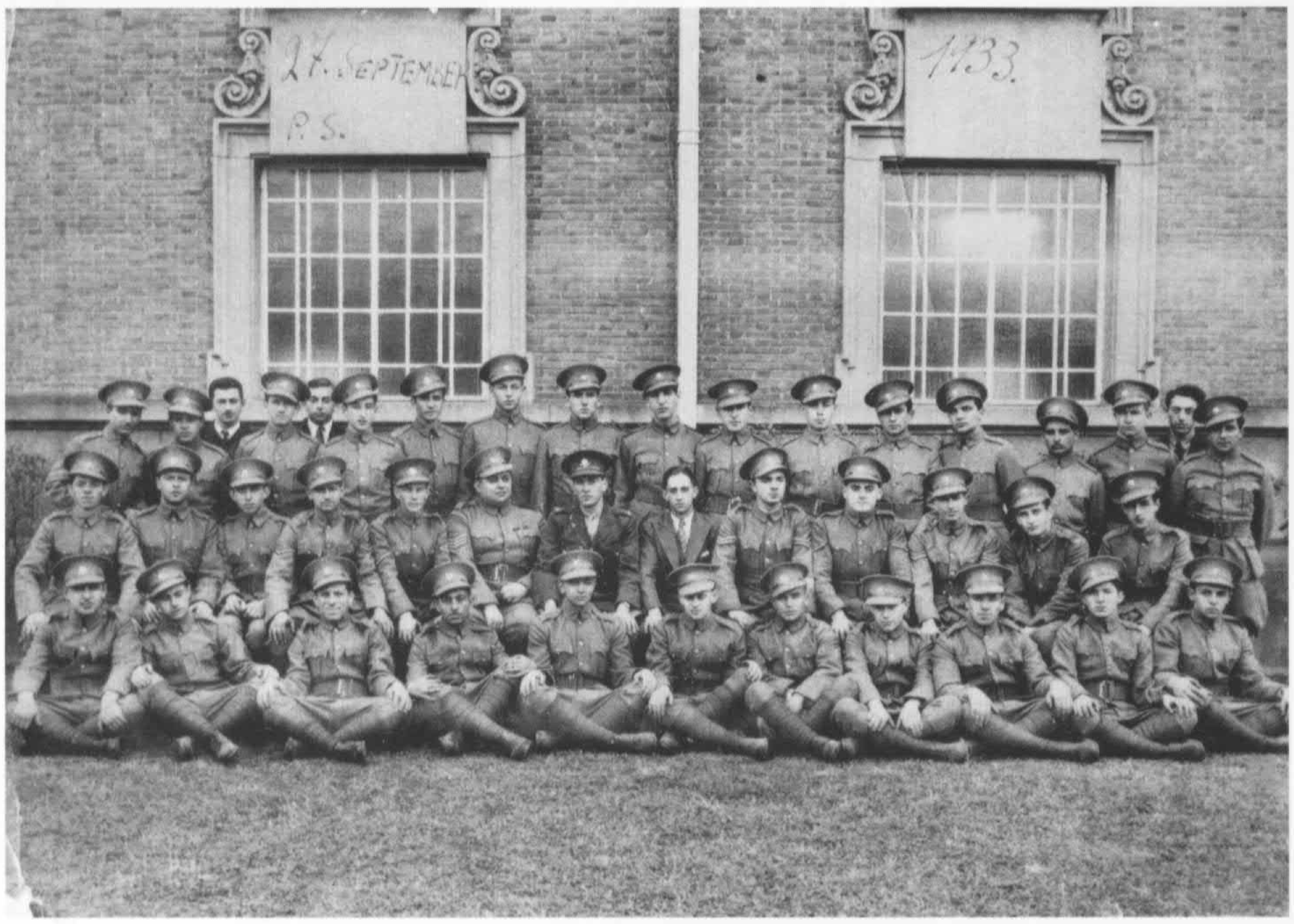
1935 年,上海贝塔正在操练。

The Shanghai Betar was exercising in 1935. Courtesy of Leo Hanin.

1938 年,上海贝塔海军分队接受阿斯肯那兹拉比和其他上海犹太社团领导人的检阅。

The Betar naval unit, being inspected by Chief Rabbi Ashkenazi and leaders of Shanghai Jewish community, 1938.

From the Bibliography 45.



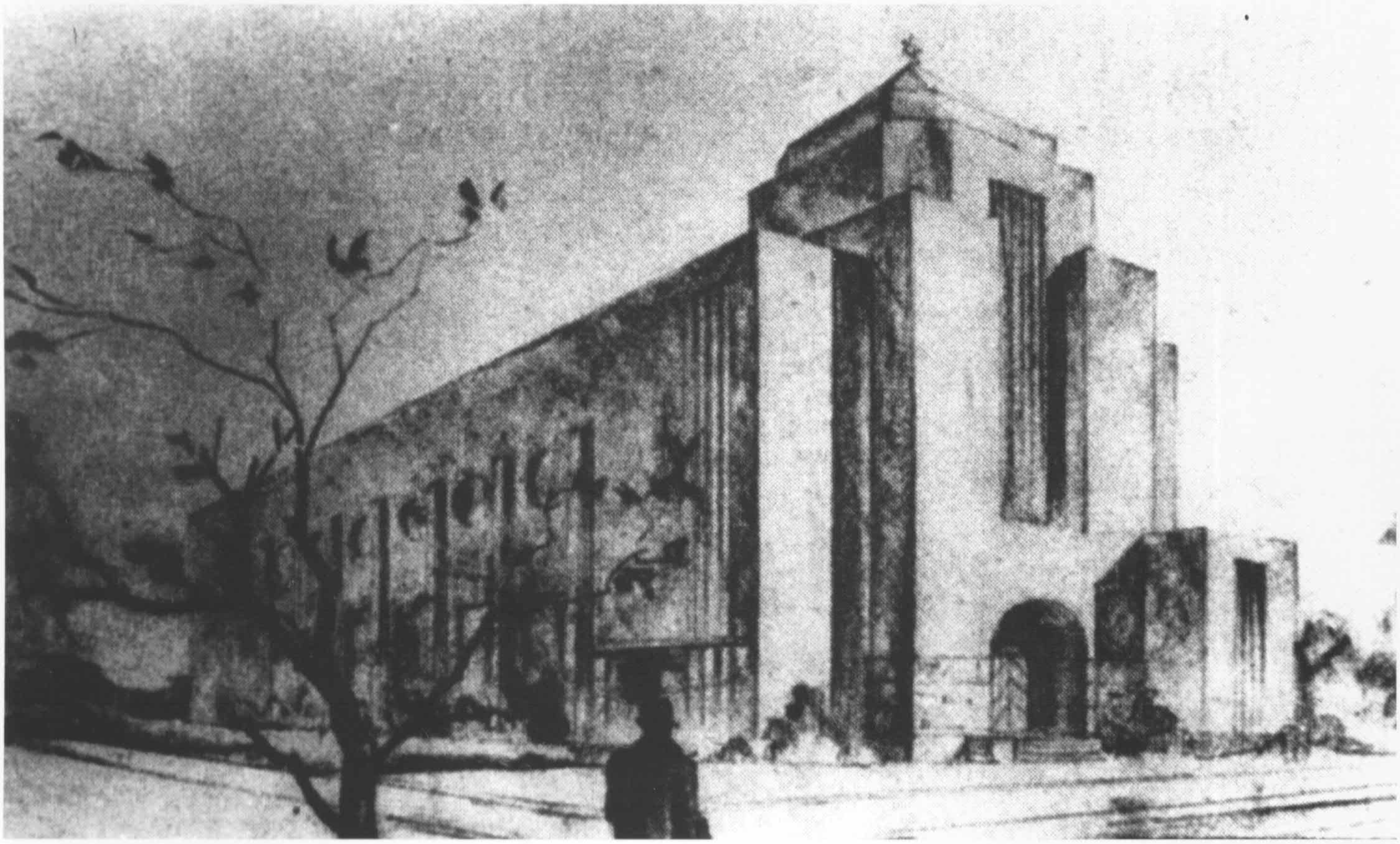
1932 年，主要由俄国犹太人组成的上海万国商团[17]犹太分队成立。图为分队队员合影。
Members of the Jewish Company of the Shanghai Volunteer Corps, which was established in 1932. Most members were Russian Jews.

上海贝塔部分成员于 1936 年的合影，其中一些人于 1941 年参加英军对日作战，R. 斯洛斯曼（坐者左四）牺牲于缅甸。
Shanghai Betar "Yamit"Group (1936). Some of its members joined the British forces in 1941. R.Slossman (sitting,4th from L) lost his life in Burma.

20 世纪 40 年代初上海俄国犹太人举行的化妆舞会。
Masquerade party held by Russian Jews in Shanghai at the beginning of 1940s. Courtesy of Abraham Fradkin.

一些俄国犹太人与其中国同事的合影，20 世纪 30 年代摄于上海。
Some Russian Jews with their Chinese colleagues, 1930s, Shanghai. Courtesy of Rena Krasno.

上海拉都路(今向阳南路)上的新会堂,是上海俄国(阿什肯那齐)犹太社区在 1941 年建造的。会堂的宗教仪式一直持续到 1956 年。
New Synagogue in Rue de la Tour(today's Xiang Yang Nan Road). It was built by the Russian(Ashkenazi) Jewish community in 1941. The services continued until 1956.



上海犹太文体俱乐部成立 36 周年纪念册。
Commemorative book for the 36 anniversary of Shanghai Jewish Recreation Club.

米勒汽车公司的车队和司机，1939 年摄于上海。该公司是由来自哈尔滨的犹太人所罗门·米勒父子创建的。
The fleet of trucks and drivers of the Miller Trucking Company, Shanghai, 1939. The company was established by Solomon Miller and his sons from Harbin. Courtesy of Leib Miller.

上海犹太医院执委会与医护人员于 1947 年的合影,其中大多为俄国和波兰犹太人。
The medical staff of the Shanghai Jewish Hospital with the executive committee, mostly Russian and Polish Jews, 1947. From the Bibliography 46.

上海犹太医院正式创建于 1942 年，由阿什肯那齐犹太社区管理。图为上海犹太医院旧址(今汾阳路五官科医院病房)外景。
The original building of the Shanghai Jewish Hospital, founded in 1942 and administered by a committee on behalf of the Ashkenazi community.

英文和俄文双周刊《斗争》是由上海锡安主义修正派⓲于 1946 年创办的。

Tagar, bi-weekly in English and Russian, was founded by Zionists-Revisionists in Shanghai in 1946.

里昂·伊路托维奇是上海锡安主义组织选出参加 1946 年世界锡安主义大会的代表之一，他是波兰犹太人。

Leon llutovich, leader of Polish Zionists in Shanghai, was one of the delegates from Shanghai elected to the 22nd World Zionist Congress in 1946.

"OUR LIFE"

НАША ЖИЗНЬ

Национальный Независимый Демократическ. Орган Евр. Мысли

Выходит по пятницам

На пороге Нового Мира

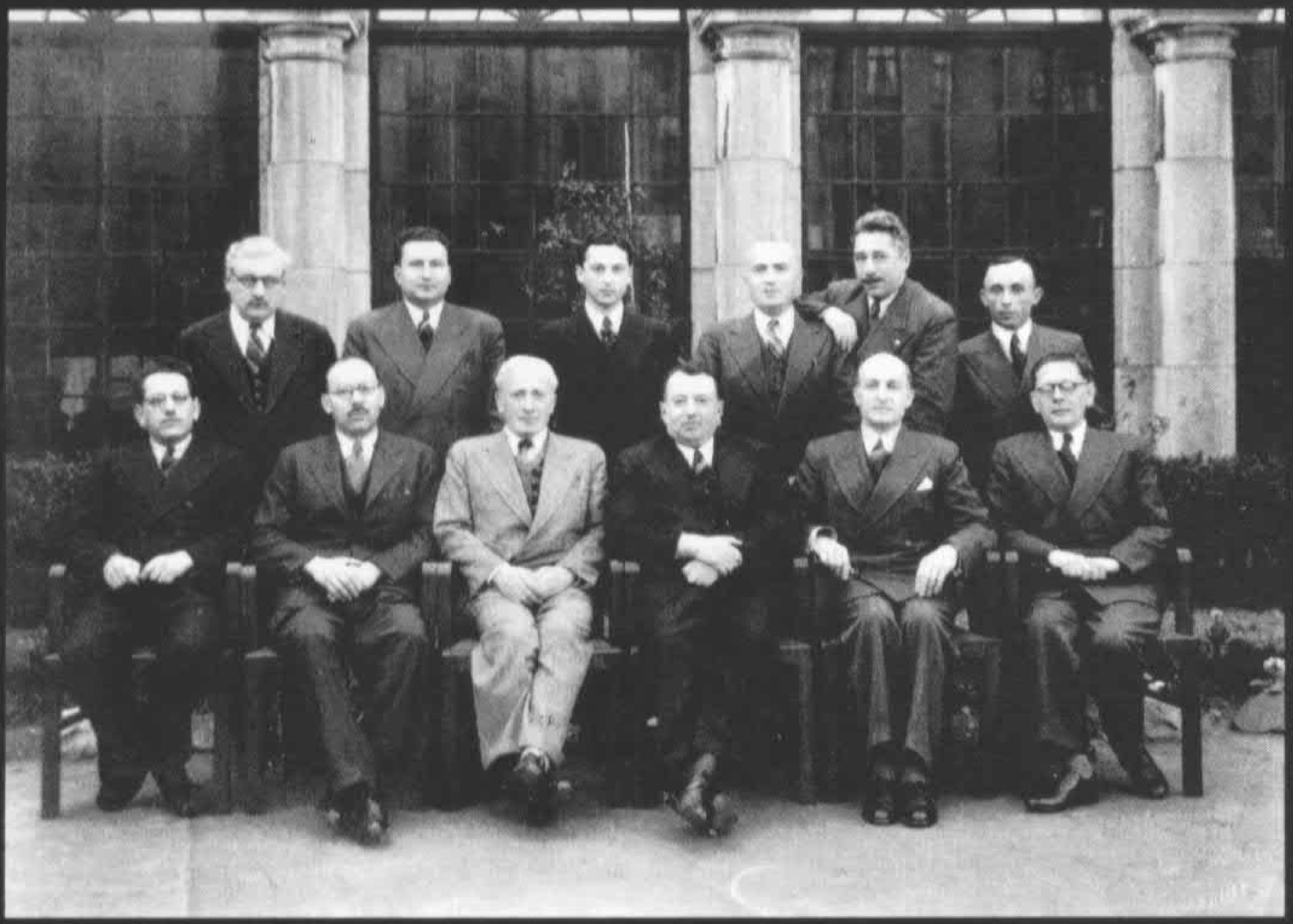
1945

Будем верны памяти миллионов наших жертв - добьемся счастья и свободы для нашего народа!

1945 年 9 月 7 日，《我们的生活》杂志发表文章祝贺盟军获得第二次世界大战的胜利。

A congratulatory article was published in *Our Life* on September 7,1945 for the Allied Victory. Courtesy of Beth Hatefutsoth Museum of the Jewish Diaspora.

毕勋路(今汾阳路)上的原上海犹太俱乐部,俱乐部成员大多是俄国犹太人。
The original building of the Shanghai Jewish Club in Route Pichon (now Fenyang Road). Most members were Russian Jews.



上海犹太俱乐部理事会成员。
Board of the Shanghai Jewish Club. Courtesy of Rena Krasno.

上海犹太俱乐部扩建奠基仪式。
Laying the Foundation Stone for the extension of the Shanghai Jewish Club. Courtesy of Isador A. Magid.

TAGAR-
—STRUGGLE
BIWEEKLY
MAGAZINE
תגר
Organ of the United Zionists-Revisionists & Brith Trumpeldor in the Far East

Miss J. Hasser
English Editor
M. Ionis

MONTHLY
SUBSCRIPTION

Shanghai, May 18, 1948 — 9 Iyar (5708) — Vol. III. No. 10 (40)

WE GREET JEWRY IN CHINA WITH THE ESTABLISHMENT OF THE
STATE OF ISRAEL

THE State of Israel has been created. This is a brief simple statement, but it stands to mean that Israel's age long dream has at last been realized. It stands to mean that we have emerged from a 2000 year old period of inhuman sufferings and vilest persecution to rise to full nationhood, statehood and independence.

This step into the new era is more than revolutionary. It has no precedent in history. Even much of the galuth, accustomed to sorrow, prayer and dreams, regards almost incredulously this historical phenomenon, and fails to appreciate its full significance and import. But understanding will gradually dawn on them, and as they become conscious of the newly acquired dignity and honour, they will realize that the goal—complete freedom and peace—is yet to be won, and the road to it demands their efforts and strain. For they know that today's achievement has not come through prayer and dreams. It came to us through the sweat and blood of those who had faith in the ideal, courage to embark on the straightforward path and to fight every inch of it.

In this momentous hour the nation pays tribute to the heroes who fought internal betrayal and British persecution and treachery to tear down all obstructions to the creation of this Jewish State. And the nation honours those our fighters who are now battling the British sponsored onslaught of barbaric Arab hordes in a war to liberate the country from the invaders, cement the foundation of the State of Israel within its historic boundaries, and ensure peaceful conditions essential for the nation's life and progress.

And in this moment, it behooves those who are reaping the benefits of supreme sacrifices made by idealists to take stock of themselves and ask what have they done to help establish this Jewish state, and what are they now doing in the fight for its continued existence and freedom. J. H.

Therefore I shall indeed believe that out of this land
will arise a new and wonderful generation of Jews.
The Maccabees will return to life. Dr. Herzl

《斗争》杂志上发表的文章祝贺以色列建国。
A greeting article was published in *Tagar* on May 18,1948 —"We Greet Jewry in China with the Establishment of the State of Israel".

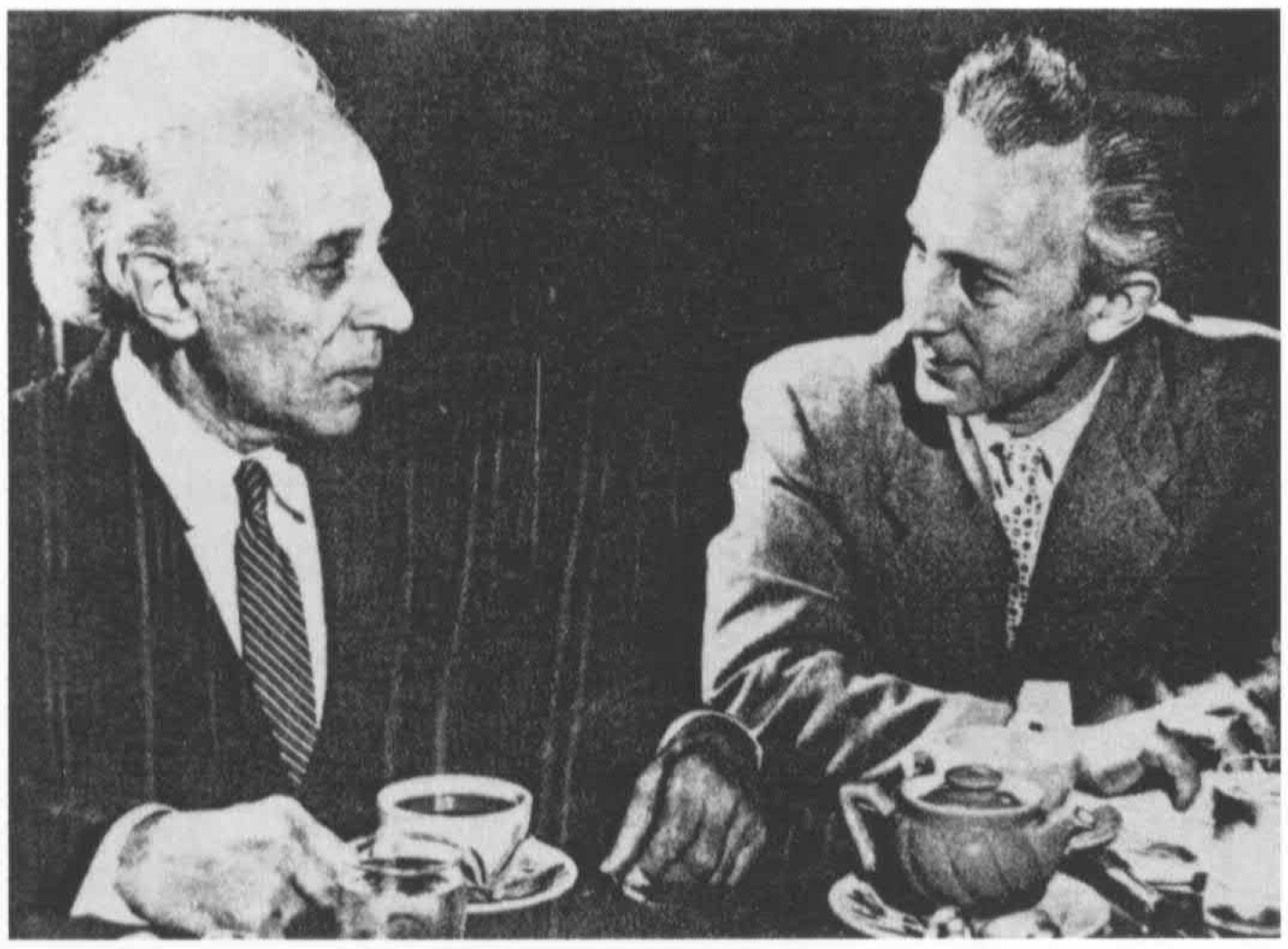
1947-1949 年,上海贝塔和伊尔贡⑲两组织的总部就设在这幢建筑物内(已拆毁)。
This building on the grounds of the Shanghai Jewish Club in Route Pichon was the headquarters of Shanghai Betar and Irgun, 1947-1949.

上海俄国(阿什肯那齐)犹太社区领导人之一伊沙多尔·马吉德在上海犹太俱乐部的聚会上宣读以色列独立宣言。
Mr. Isador Magid ,one of leaders of Shanghai Ashkenazi Jewish Communal Association, reading the Declaration of Independence of the State of Israel on the grounds of the Shanghai Jewish Club in the presence of members and leaders of the Jewish community. Courtesy of Isador Magid.

1948 年秋,上海贝塔和伊尔贡组织派两批成员去巴勒斯坦。第一批由塞穆尔·穆勒(右)率领,第二批由阿里耶·马林斯基(左)率领,两人都是来自天津的波兰犹太人。
Shanghai Betar and Irgun sent two groups of young volunteers to Palestine in the autumn of 1948. The first was headed by Samuel Muller (R.) and the second by Arye Marinsky (L.), both Polish Jews from Tianjin.

莫特卡·奥尔莫特是 1929 年建立的中国贝塔组织的创始人之一,后移居巴勒斯坦成为犹太领导人和农业专家。这是他 1946 年再访上海,与犹太妇女领导人的合影(坐者左三)。

Mordechai Olmert(Motia),one of the founders of China's Betar in 1929.After immigrating to Palestine, he became an active leader of the Zionist-Revisionists and leading expert in agriculture. He returned to Shanghai in 1946 to assist in fund raising for Keren Habarzel. M.Olmert (sitting, 3rd from L.) with Keren Habarzel Ladies Committee. Courtesy of Isador Magid.



阿龙·阿夫夏洛莫夫(1894-1965)(左),著名犹太作曲家,出生于西伯利亚,在中国生活了 30 年,大多数时间居住在上海。

Aaron Avshalomov(L.),1894-1965, outstanding Jewish composer,who was born in Siberia and lived in China for thirty years, most time in Shanghai. Courtesy of Charles Niss.

上海市人民政府衛生局

牙醫師臨時開業許可證

經本局審查核與本局管理開業醫事人員暫行規則相符合行發給臨時開業許可證以資證明

局長

副局長

公曆一九五一年十一月 日

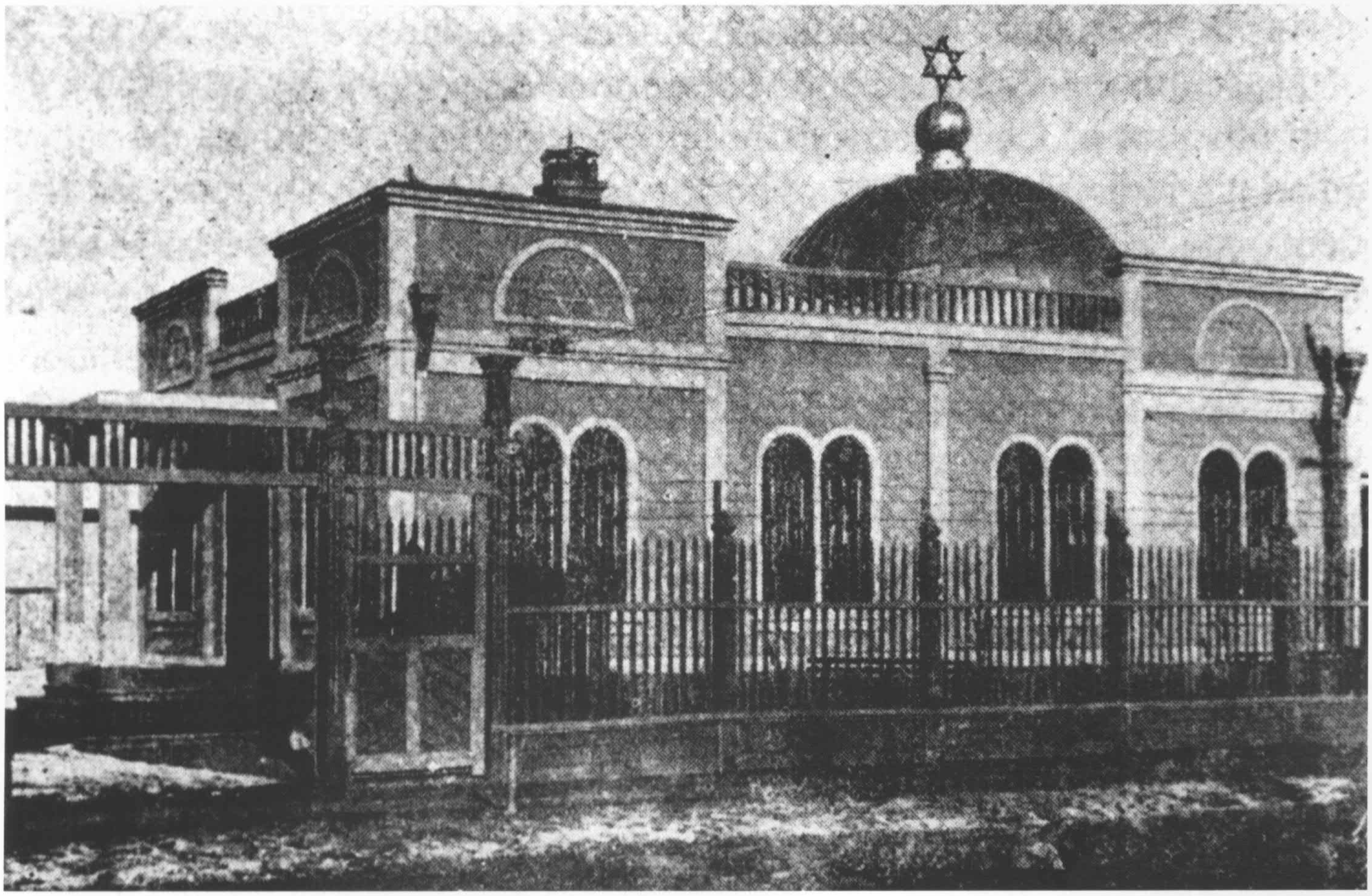
新中国成立后,仍有许多犹太人留沪工作。这是上海市人民政府卫生局颁发给俄国犹太人戴维·伯恩斯坦医生的行医许可证,日期为 1951 年 11 月。

After 1949, many Russian Jews still lived and worked in Shanghai. This license of Dr.David Burshtein to practice medicine issued by Shanghai People's Government in November,1951.

Courtesy of Eve Kramer(née Burshtein).

其他城市
Other Cities

1903 年，俄国犹太畜产商米萨·葛利莱维奇（中间戴帽者）与蒙古人和俄国士兵在海拉尔附近。
The Jewish cattle dealer Misha Galilevitch (center, with hat)with Mongolians and Russian soldiers, near Hailar, 1903. Courtesy of Dorothy Estrin.



20 世纪 20 年代建造在海拉尔的犹太会堂。
The synagogue in Hailar, in the 1920s. From the Bibliography 47.

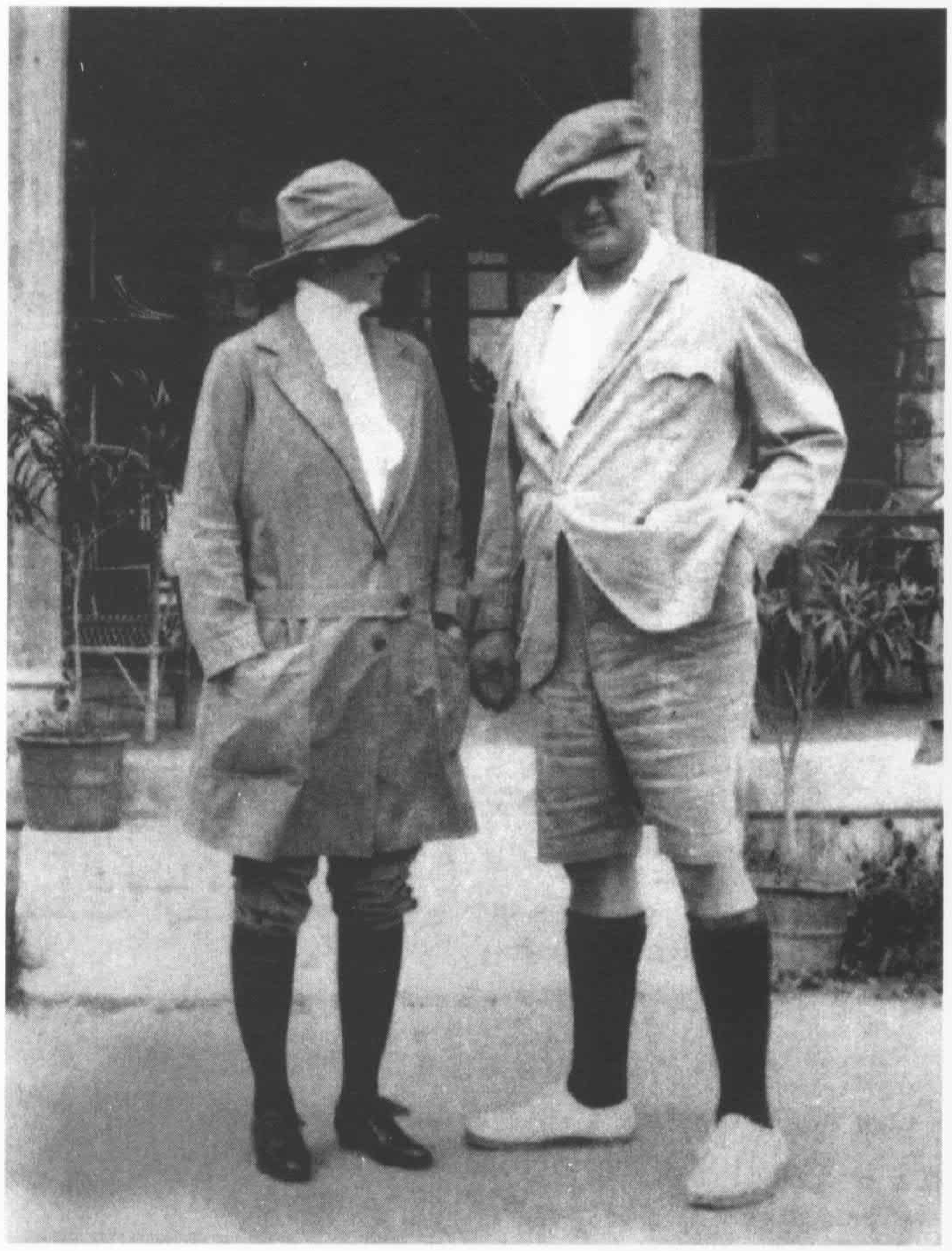
1920 年,俄国犹太人范格希一家与俄国奶妈在青岛海滨度假。
The Feingersch family,a Jewsh family, with their Russian nanny during a holiday by the sea in Qingdao (Tsingtao), 1920. From the Bibliography 46.

Предъявитель сего
Вольф Михайлович
Дубинский
зарегистрирован в Циндаоской
Еврейской Общине, как
росс. эмигрант 44 лет,
Адрес: 44 Хунан Лу
Почетный Секретарь

姓名
國籍 無國籍
民族 猶太
青島猶太聯合會
年齡 四十四歲
住址 湖南路四十四號
青島猶太聯合會會會

青岛犹太联合会会员证。
A certificate of membership of Jewish commuity in Qingdao.

俄国犹太人本·里瓦科长期在中国做肠衣生意。这是他 1932 年在内蒙古。
Ben Levaco, a Russian Jew long in the sausage casing trade in China, Inner Mongolia, 1932. Courtesy of Ben Levaco.



1922 年夏,丹麦犹太人马易尔夫妇在威海卫自家别墅“红屋顶”前。
Mr. Vilhelm Meyer (see p75) and his wife, a Danish Jewish couple, in front of their villa "The Red Roof" in Weihai, 1922. From the Bibliography 11.

沈阳妇女国际锡安主义组织成员于 1935 年组织的晚会。
Party organized by WIZO members, Shenyang (Mukden), 1935. From the Bibliography 46.

香港犹太社团领导人之一 V · J · 捷林斯基 (1920-1994)。他出生于俄国，在上海长大，1948 年移居香港。
Victor Jacob Zinrinsky (1920-1994), born in Russia, one of influential leaders of Jewish community in Hong Kong. He grew up in Shanghai and arrived in Hong Kong in 1948. From the Bibliography 70.

一群犹太青年 1935 年在满洲里合影。
Group of Jewish youngsters in the town of Manzhuli, 1935. Courtesy of Genia Plotkin.

俄国犹太人海姆·列德文(中间坐者)1957 年 6 月与蒙古朋友在帐篷前合影。1946-1959 年，他在海拉尔附近经营牧场，饲养羊、骆驼和牛。
Haim Litvin (seated, center)with Mongolian friends in front of their tent, June 1957. From 1946 to 1959 Haim Litvin had a farm near Hailar, where he raised sheep, camels and cattle. Courtesy of Haim Litvin.

大屠杀受害者的避难地

Haven for Holocaust Victims from Nazi Europe

IV

大屠杀受害者的避难地

Haven for Holocaust Victims from Nazi Europe

60 多年前，当纳粹疯狂迫害屠杀犹太人之时，许多正义之士挺身而出救助犹太难民；但也有不少国家，特别是几乎所有的欧美发达国家，都对急需救助的犹太难民关上了大门。回顾那一段历史，我们可以自豪地说，中国人民在这场善与恶的搏斗中作出了正确的抉择。中国的有识之士尽全力援救犹太难民；当“文明世界”将犹太人拒之门外之时，中国的上海是全球唯一向犹太人敞开大门的大城市。从 1933 年到 1941 年，上海一市先后接纳了 3 万多名来自德国及德占各国的犹太难民，除了其中数千人经上海去了第三国外，至 1941 年 12 月太平洋战争爆发，仍有 2.5 万名左右犹太难民把上海当作他们的临时家园，仅后一个数字就超过了加拿大、澳大利亚、印度、南非、新西兰五国当时接纳犹太难民的总和。

纳粹和他们的帮凶不仅在欧洲杀害了 600 万犹太人，而且也威胁着欧洲以外的犹太 人，包括中国犹太社团的生存。1942 年 7 月，太平洋战争爆发后 8 个月，纳粹盖世太保驻日本首席代表梅辛格上校来到上海，向日本当局提出了屠杀犹太人的“上海最后解决”方案。虽然该方案因德日之间的分歧及其他种种复杂因素未能实施，但日本当局宣布建立“无国籍难民隔离居住区”，强令所有欧洲犹太难民迁入该区。纳粹德国不断施压及日本当局面临失败更趋疯狂，使犹太难民和整个上海犹太社团几度面临险境，然而由于其自身的奋斗及中国人民和全世界犹太人的支援，他们最终逃脱了大屠杀，熬过了战争而幸存下来。

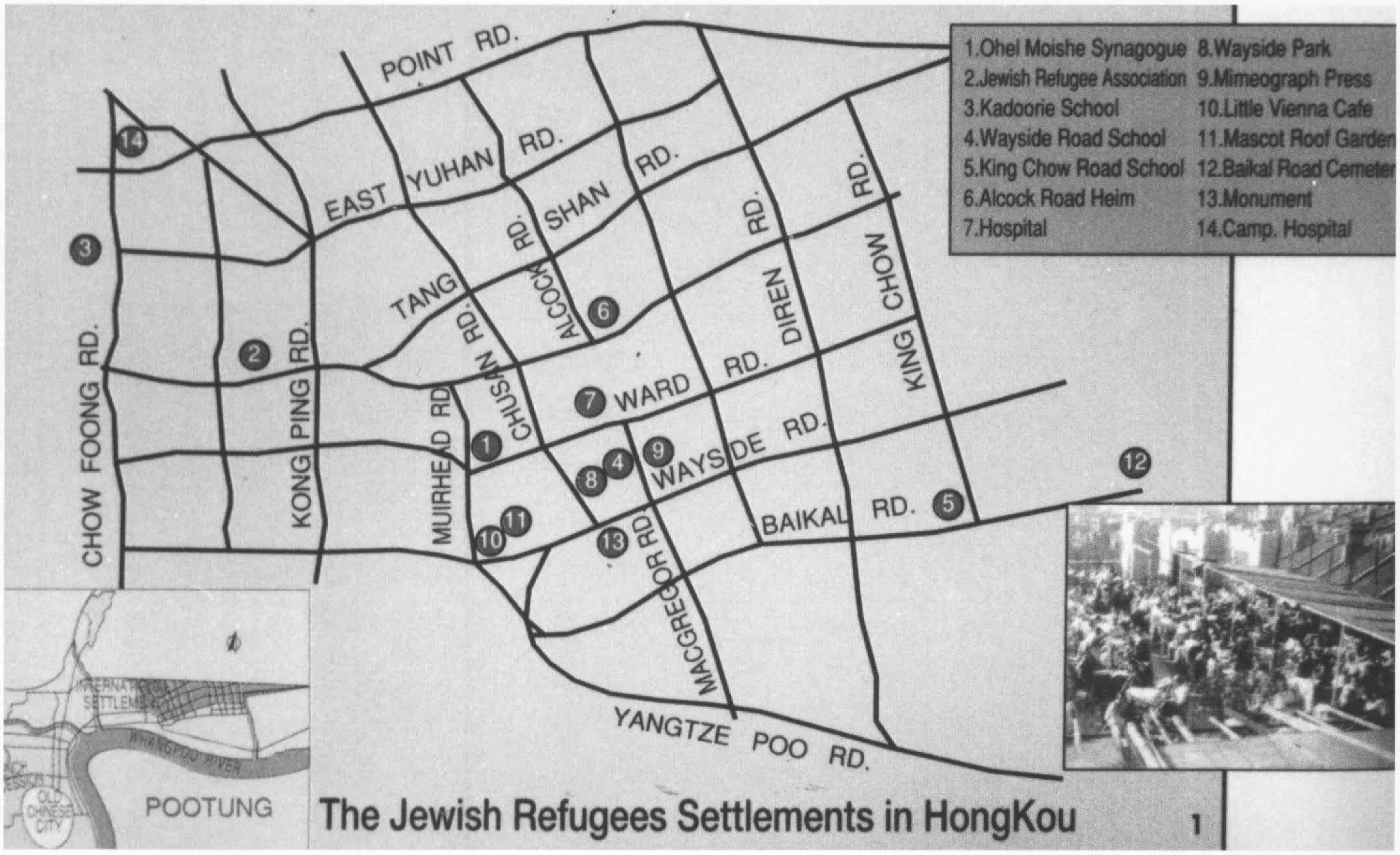
在第二次世界大战这段最艰苦的岁月中，来自欧洲的犹太难民与普通的中国百姓同甘苦、共患难，结下了深厚友谊，难民中的文化人和专业技术人才也将欧洲犹太文化和先进科技引入了中国，这都在中犹关系史上写下了难忘的一章。现在，“上海”一词，在有关纳粹大屠杀的史料中已成了“拯救”、“避难地”的代名词。

While the Nazis were conducting their furious persecution and slaughter of European Jews over sixty years ago, many persons upheld justice and boldly rescued the Jewish victims of the Nazi terror. At the same time,however,the governments of many nations were imposing strict restrictions on the immigration of Jewish refugees. Especially after 1938, almost all countries closed their doors to the desperate Jews. Looking back at what was done to the Jews by the "civilized world", we, the people of China,are proud of the fact that when Jewish people were on the verge of death and struggling for survival, the Chinese city of Shanghai provided them with a vital haven and all possible forms of relief. From 1933 to 1941, Shanghai accepted over thirty thousand European Jewish refugees. Excluding those who went on from Shanghai to other countries, by the time of the Japanese bombing of Pearl Harbor in December 1941 the city was sheltering 20,000 - 25,000 Jewish refugees. In other words, Shanghai took in more Jewish refugees than Canada, Australia, New Zealand,South Africa and India combined.

The Nazis and their accomplices not only killed six million Jews in Europe but also seriously menaced Jewish communities outside Europe, including the Jewish communities in China and especially in Shanghai. In July, 1942, eight months after the outbreak of the Pacific War, Colonel Josef Meisinger, chief representative of the Gestapo in Japan,arrived in Shanghai and proposed a "Final Solution in Shanghai" to the Japanese occupation authorities. Although the "Meisinger Plan" was not put into effect due to differences between the Japanese and German governments' attitudes toward Jews, the Japanese authorities proclaimed a "Designated Area for Stateless Refugees", ordering refugees who had arrived in Shanghai from Europe after 1937 to move into the area within a month. The pressure of Nazi Germany and the vagaries of Japanese policy toward the Jews kept Shanghai's Jews in difficult, unpredictable, and sometimes dangerous straits for nearly four years. But in the end, almost all Shanghai's Jews, not only Central European Jewish refugees but also the Sephardic congregation and Russian Jews, survived the Holocaust and the war, mainly depending upon their own mutual aid as well as the great support from American Jews and Chinese people.

Like "Schindler", "Wallenberg" and "Sugihara", the name "Shanghai" has now become synonymous with "rescue" and "haven" in the annals of the Holocaust.

上海虹口犹太难民居住区示意图
The Jewish Refugee Settlement in Hongkew(HongKou),Shanghai



抗议和救助
Protest and Rescue

1938 年，奥地利犹太人在驻维也纳的外国领事馆前排起长队，申领签证。

Jews waiting in front of a Consulate in Vienna, April 1938. From the Bibliography 68.

宋庆龄(右五)与中国民权保障同盟领导人蔡元培(右四)、鲁迅(右一)、林语堂(右二)等在一起。
Madame Sun Yat-sen (Ms. Soong Qingling, third from left) and other leaders of The China League for Civil Rights: Dr. Cai Yuanpei (fourth from right), Mr. Lu Xun (far right), Dr. Lin Yutang (second from right).

2nd JUNE, 1933 ISRAEL'S MESSENGER 7

THE CIVILIZED WORLD AGAINST HITLERISM

Nazi Germany in the Grip of Medieval Barbarism—Madame Sun Yat-Sen Heads Civil Rights Group in Meeting with Local German Consul—Delegation Calls to Protest Reign of Terror & Frightfulness in Germany—Our Letter of Appreciation

Nazi Germany is having it very hot. The world is moving against it and there can be no question where it stands to-day. Protest against "the brutal terror and reaction prevailing in the realm of Teuton" was entered at the German Consulate on the 13th ultimo, in a group called by the executive committee of the China League for Civil Rights.

Madame Sun Yat-sen headed the delegation and acted as its spokesman in her capacity of chairman. The callers were received by Consul R. C. W. Behrend.

Statements Exchanged

Others present in the delegation included Dr. Tsai Yuan-pei, vice-Chairman of the committee, Mr. Yang Ching, general secretary, Mr. Lin Yu-tang of the *China Critic*, chairman of publicity, the well known Chinese author Mr. Lo Shun, Miss Agnes Smedley, author of the book "Daughter of Earth" and many magazine articles on China, and Mr. Harold Isaacs, editor of the *China Forum*.

A statement conveying the League's views was handed Mr. Behrend, who explained that the consulate was not concerned with political matters but promised that the document would be transmitted to the German Legation. He expressed the view that troubles in Germany have been exaggerated in press reports abroad and that the nation has been an object of adverse propaganda. The callers exhibited clippings from the German press in substantiation of their statement, which read in part as follows:

"Terror In China"

League for Civil Rights protests in the most energetic manner against these facts, report of which are duplicated in all the press of Europe and America. We protest against this fearful Terror against the German working class and progressive thinkers, a Terror which is crippling the social, intellectual and cultural life of Germany."

Our Appreciation

We have forwarded the following letter to Madame Sun Yat-Sen, expressing our sense of gratification over the valiant stand taken by the China League For Civil Rights, in defense of law-abiding minority in Nazi Germany:—

"MADAME SUN YAT-SEN.
"*Shanghai.*

"DEAR MADAME,—I take the liberty of addressing you this letter, in order to express my appreciation for the step taken on behalf of suppressed and oppressed humanity in the reign of terror and frightfulness in Nazi Germany.

"The China League For Civil Rights has fully justified its existence for the fearless manner in which it has rebuked tyranny and oppression, and I am sure the whole civilized world will applaud the step taken under your leadership to tell the aggressor "Thou art the man."

"Public opinion has long been against the Hitlerite regime, and there are no two opinions that anti-Semitism is the result of error and misconception prompted by bigotry and narrow-mindedness. Its propaganda is intended to divert the discontent of the masses to the Jews who are blamed for all the ills from which the world suffers. A galaxy of Jewish thinkers, philosophers and scientists are to-day languishing in Nazi Germany and their freedom and liberty are restricted and freezed to the point of death.

"Anti-Semitism in Hitlerite Germany is spreading and nothing will suppress it except the voice of civilized nations, who must begin to see in this new movement a menace to the peace of the whole world. Hitlerite Germany has been already arraigned before the bar of civilization and denounced in every land.

"I beg to enclose herein a newspaper clipping showing 100 instances of Hitler's "Policies" committed during the past year. This list has been compiled at the request of the American Jewish Congress and may be taken as authentic and genuine.

"In the hope that your valiant protest may serve to awaken the dormant soul of Germany, I remain, with due respect.—Yours sincerely,

N. E. B. EZRA, *Founder-Editor.*
"SHANGHAI, 15th May, 1933."

1933 年 5 月 13 日，以宋庆龄为首的一个代表团会见了德国驻上海领事，对纳粹在德国的暴行表示强烈抗议，代表团成员包括蔡元培、鲁迅、林语堂等。《以色列信使报》在 1933 年 6 月 2 日报道了此事。

On May 13, 1933, Madame Sun Yat-sen headed a delegation which lodged a strong protest with the German Consul in Shanghai, Mr. R.C.W. Behrend, against Nazi atrocities in Germany. *Israel's Messenger* reported the protest on June 2,1933.

日本驻立陶宛领事杉原千亩也向犹太难民发放了大量中转签证，使他们能经苏联、日本来到上海。

Mr. Chiune Sugihara, Japanese Consul to Lithuania in Kovno (Kaunas) 1939-1940, has been recognized as one of several diplomats who assisted Jewish refugees fleeing Nazi Europe for safety. The transit visas issued by him enabled many Jewish refugees to come to Shanghai via Soviet Union and Japan.

何凤山博士，1938-1940 年任中国驻奥地利维也纳总领事,是最早以发签证方式救助犹太难民的外交官。

Dr. He Fengshan (Feng Shan Ho), Chinese Consul General in Vienna, Austria from 1938 to 1940, was one of the first diplomats to save Jews by issuing them life-saving visas to escape the Holocaust. From the Bibliography 68.

1938-1939 年，犹太难民涌入上海
1938-1939, Jewish Refugees Flood into Shanghai

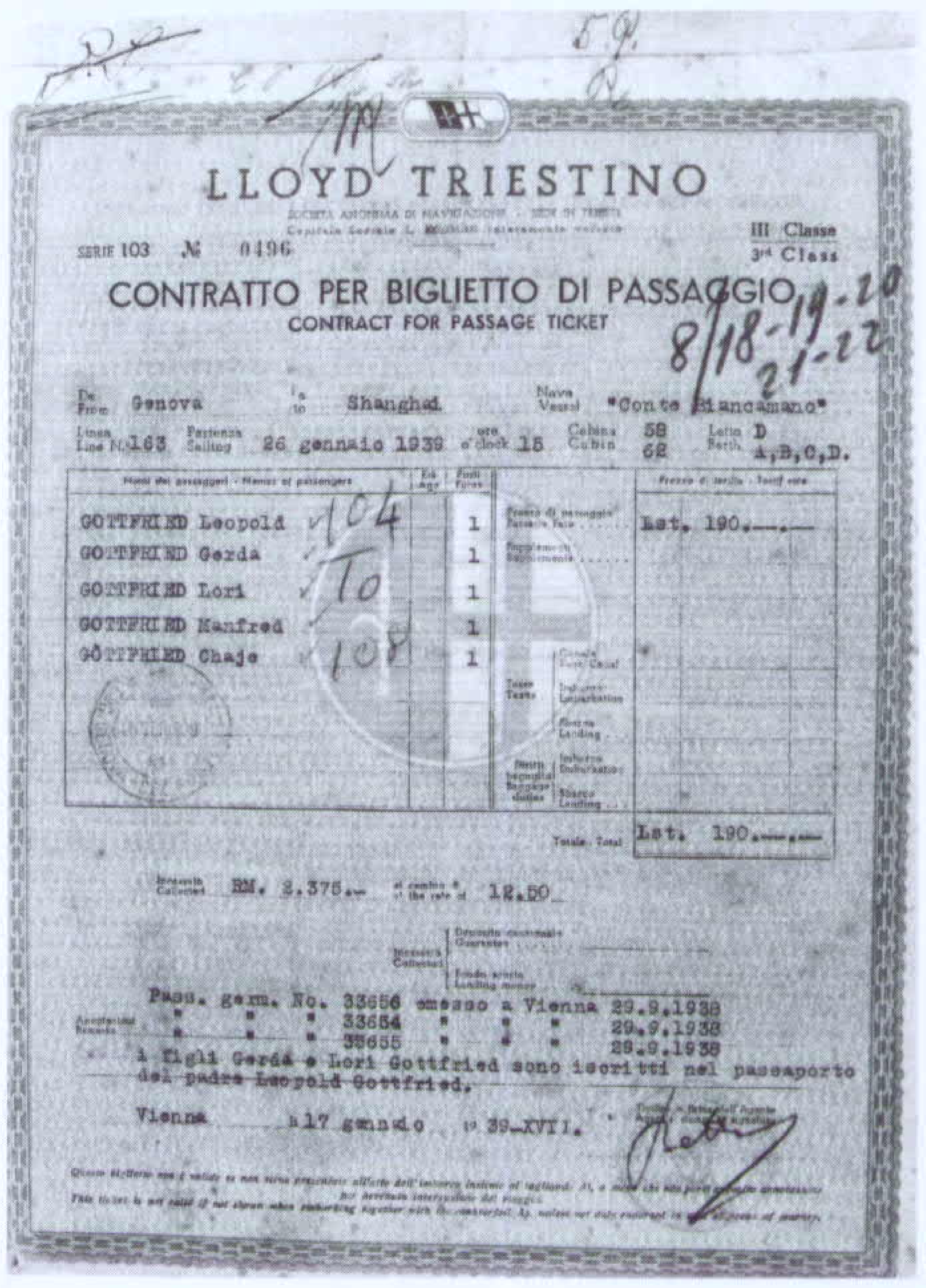
再见吧，柏林！1939 年，罗森菲尔德全家离开德国赴上海。

Goodbye, Berlin! The Rosenfeld family on its way to Shanghai in 1939. Courtesy of Ingeborg Wiener (nee Rosenfeld).

纳粹德国发给犹太难民的护照，上面“目的地”一栏将“伊拉克”改为“上海”，说明上海当时在接受犹太难民方面的重要地位。

The passport of Carl Israel Flatow, a Jewish refugee coming to Shanghai from Germany. It was issued by Nazi Germany in 1940. Note change of destination on p.3 from Iraq to Shanghai. Courtesy of Ziffer family.

意大利轮船公司的广告。许多犹太难民乘这家公司的轮船来沪。
Advertisement of Italian Lloyd Triestino Company. Many refugees from Nazi areas came to Shanghai on its ships. From the Bibliography 86.


LLOYD TRIESTINO

SERIE 103 № 0496 III Classe 3rd Class

CONTRATTO PER BIGLIETTO DI PASSAGGIO
CONTRACT FOR PASSAGE TICKET

8/18-19-20 21-22

Da / From: Genova A / To: Shanghai Nave / Vessel: "Conte Biancamano"
Linea / Line N. 163 Partenza / Sailing: 26 gennaio 1939 ore / o'clock 15 Cabina / Cabin 58 62 Letto / Berth D A,B,C,D.

Nomi dei passeggeri - Names of passengers		Posti	Prezzo
GOTTFRIED Leopold	104	1	Lst. 190.—
GOTTFRIED Gerda	To	1	
GOTTFRIED Lori		1	
GOTTFRIED Manfred	108	1	
GOTTFRIED Chaje		1	

Totale. Total: Lst. 190.—

RM. 3.375.— 12.50

Pass. germ. No. 33656 emesso a Vienna 29.9.1938
" " " 33654 " " " 29.9.1938
" " " 33655 " " " 29.9.1938
i figli Gerda e Lori Gottfried sono iscritti nel passaporto del padre Leopold Gottfried.

Vienna 17 gennaio 1939-XVII.

购买该公司从热那亚到上海船票的定单。
Contract to purchase tickets aboard a Lloyd Triestino ship from Genoa to Shanghai. Documents like this were often used as proof of emigration, to secure the release of Jews imprisoned after Kristallnacht.

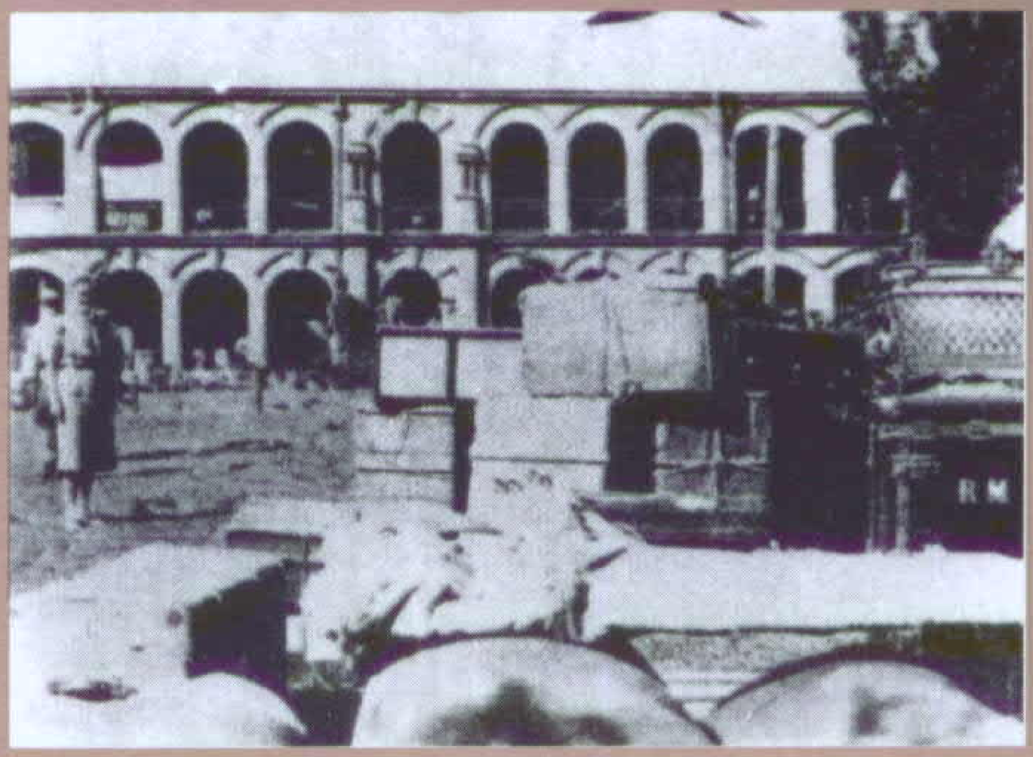
在上海港码头上迎候犹太难民的人群。
People waiting on the docks in Shanghai to meet ship carrying refugees, circa 1939. Courtesy of Gerda Gottfriend Kraus.

犹太难民走下轮船。
Refugees disembarking.

犹太难民登上卡车。
Refugees being loaded onto trucks.

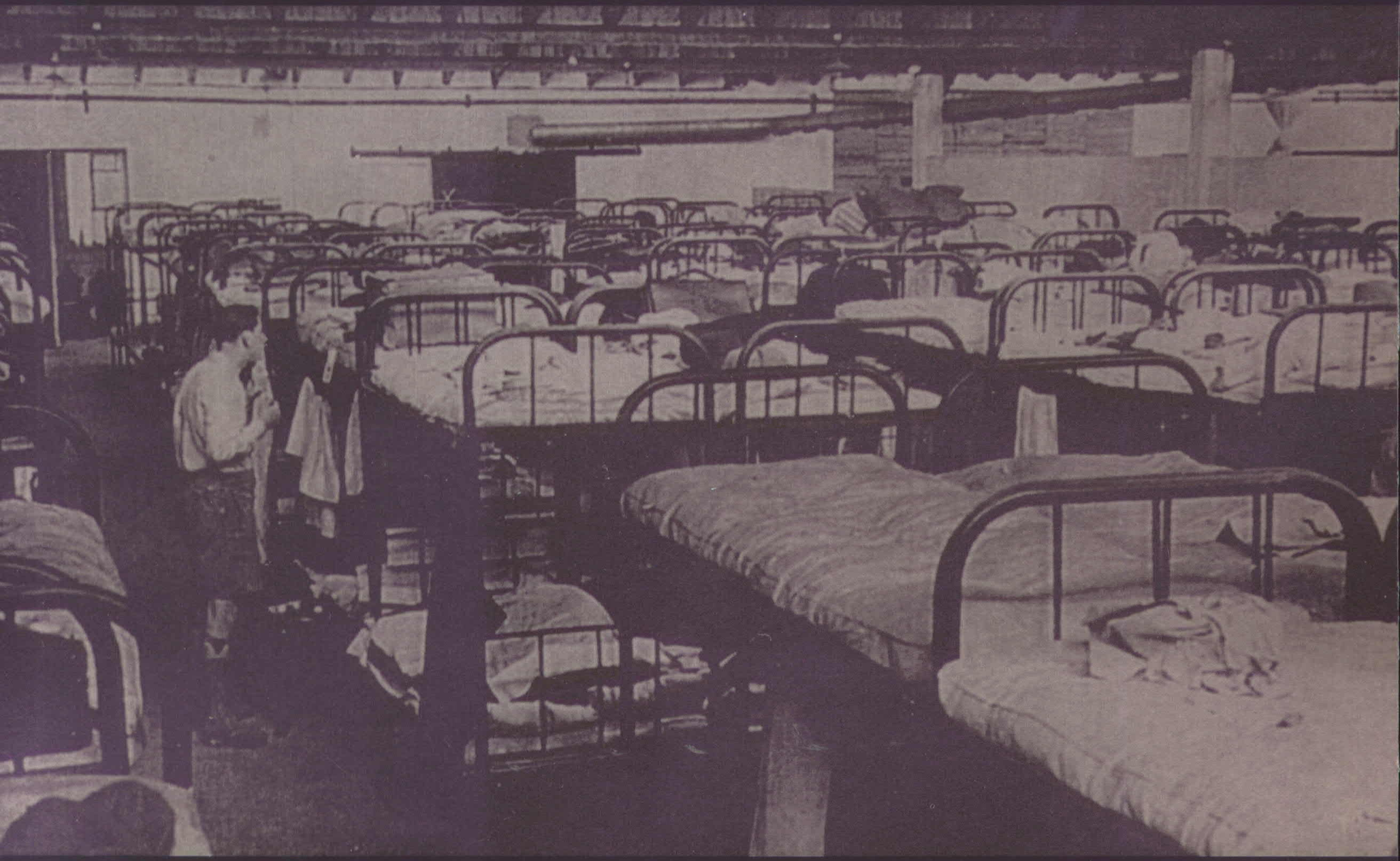
志愿人员开车把犹太难民送到接待中心。
Volunteers driving refugees to one of the processing centers.

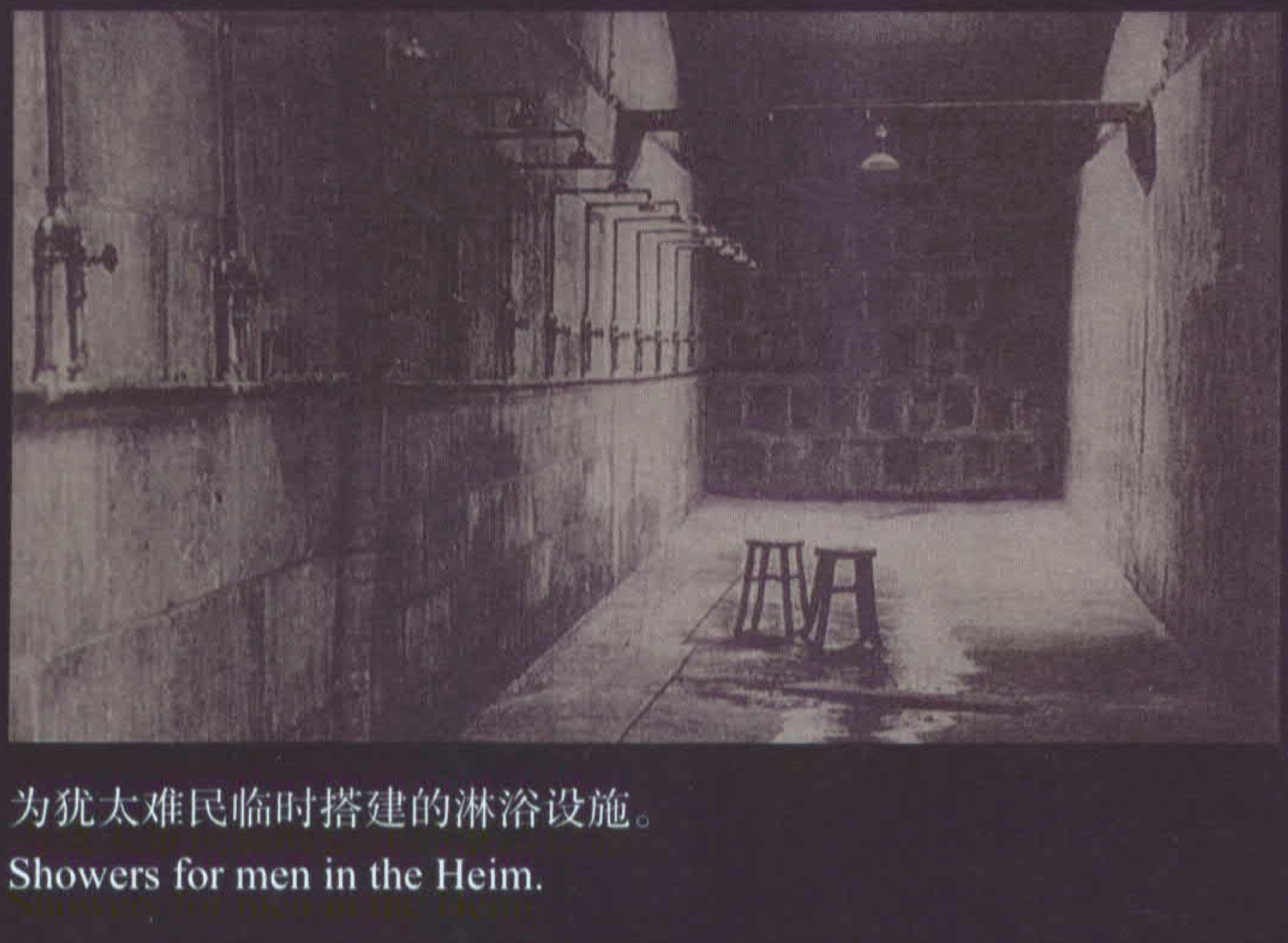
河滨大楼在 1938 年曾作为犹太难民接待站。
The Embankment Building was one of the processing centers for refugees in 1938.



大批行李堆积在收容所外。
Luggage of new arrivals on the grounds of Chaoufoong Road Heim (the German word "heim" was the name used for the camp in Shanghai). From the Bibliography 49.

难民收容所容纳 200 人的大房间。
This dormitory in the Heim had beds for 200 refugees. From the Bibliography 55.

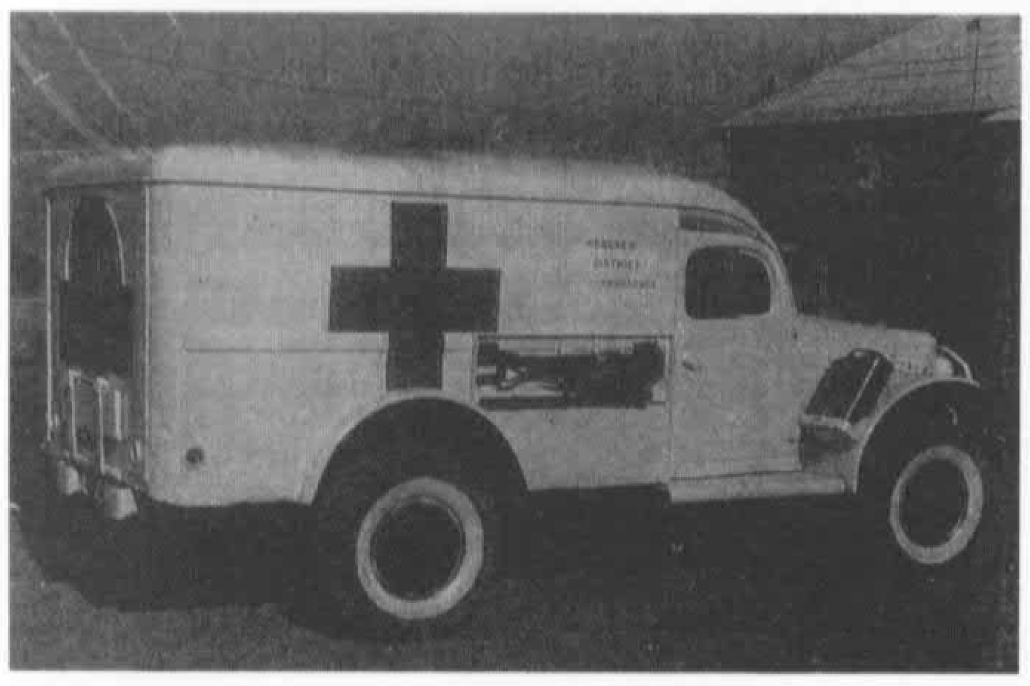




为犹太难民临时搭建的淋浴设施。
Showers for men in the Heim.

抵达上海的犹太难民正在进餐。

Food service for refugees just arrived in Shanghai.



虹口地区的救护车随时准备接送患重病的犹太难民。

An ambulance at the ready in case of any emergency among refugees.

专为犹太难民建立的华德路犹太医院。

Refugees were treated in Ward Road Hospital.

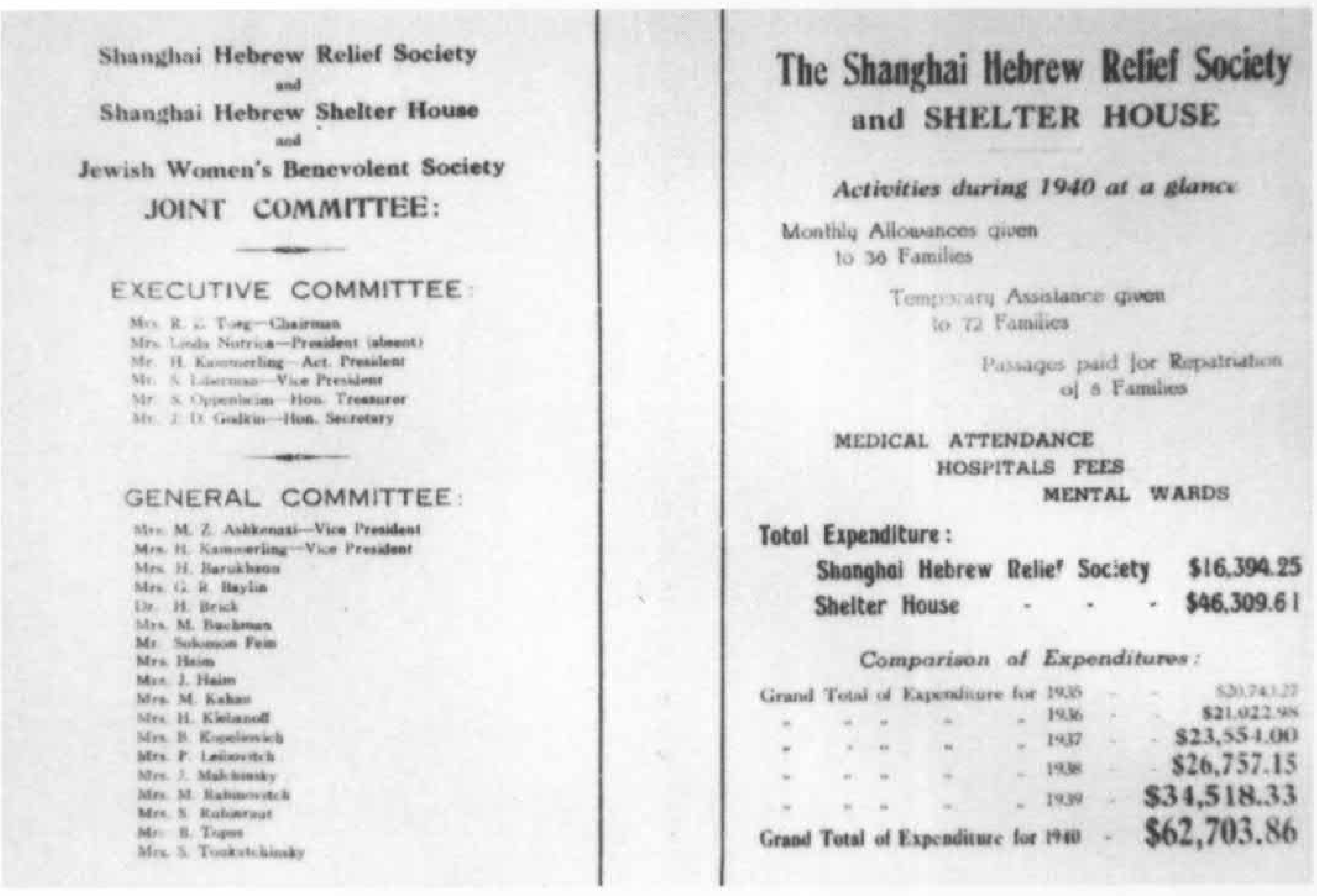
医生们正在为犹太难民检查身体。

Physical examination of refugees.

援助欧洲来沪犹太难民委员会(CFA)主席米歇尔·斯皮尔曼。
Michel Speelman, Chairman of the Committee for Assistance of European Jewish Refugees in Shanghai (CFA).

美犹联合救济委员会(JDC)为救助难民,在上海设立办事处。这是办事处旧址。
American Jewish Joint Distribution Committee (JDC) set up its office in Shanghai to assist refugees. This building was the JDC's office in 1938.

CFA 的领导成员合影。
The leadership of the CFA.



Shanghai Hebrew Relief Society
and
Shanghai Hebrew Shelter House
and
Jewish Women's Benevolent Society
JOINT COMMITTEE:

EXECUTIVE COMMITTEE:

Mrs. R. E. Toeg—Chairman
Mrs. Linda Notrica—President (absent)
Mr. H. Kammerling—Act. President
Mr. S. Liberman—Vice President
Mr. S. Oppenheim—Hon. Treasurer
Mr. J. D. Gadkin—Hon. Secretary

GENERAL COMMITTEE:

Mrs. M. Z. Ashkenazi—Vice President
Mrs. H. Kammerling—Vice President
Mrs. H. Barukhson
Mrs. G. R. Baylin
Dr. H. Brick
Mrs. M. Buchman
Mr. Solomon Fein
Mrs. Haim
Mrs. J. Haim
Mrs. M. Kahan
Mrs. H. Kleianoff
Mrs. B. Kopelevich
Mrs. P. Leibovitch
Mrs. J. Malchinsky
Mrs. M. Rabinovitch
Mrs. S. Kohnreut
Mr. B. Topas
Mrs. S. Tonkotchinsky

The Shanghai Hebrew Relief Society
and SHELTER HOUSE

Activities during 1940 at a glance

Monthly Allowances given
to 36 Families

Temporary Assistance given
to 72 Families

Passages paid for Repatriation
of 8 Families

MEDICAL ATTENDANCE
HOSPITALS FEES
MENTAL WARDS

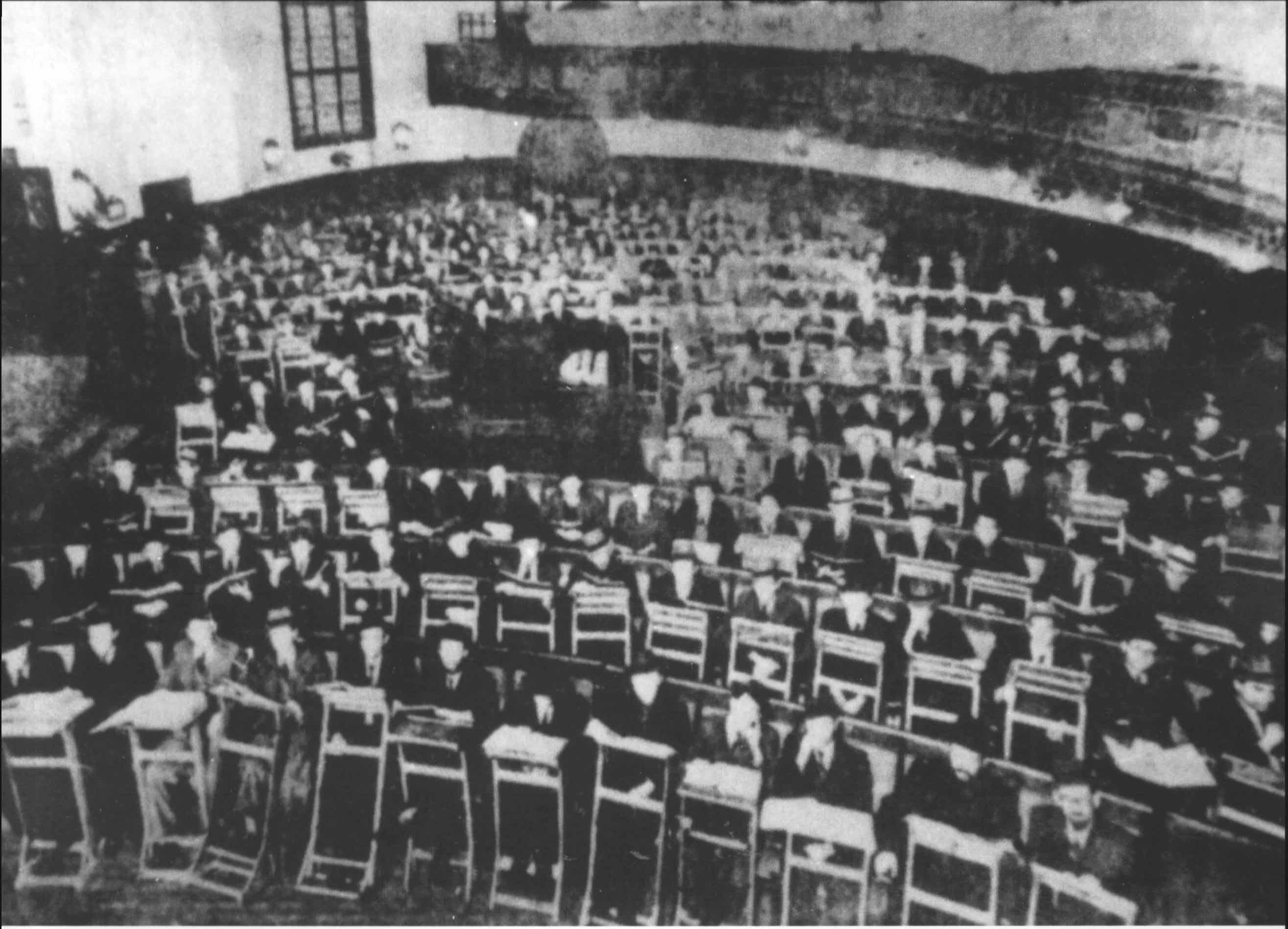
Total Expenditure:

Shanghai Hebrew Relief Society	$16,394.25
Shelter House - - -	$46,309.61

Comparison of Expenditures:

Grand Total of Expenditure for	1935	$20,743.27
" " " "	1936	$21,022.98
" " " "	1937	$23,554.00
" " " "	1938	$26,757.15
" " " "	1939	$34,518.33
Grand Total of Expenditure for	1940	$62,703.86

1940 年时上海希伯来救济会及收容所的领导成员名单及其活动情况。该会在救济犹太难民工作中发挥了巨大作用。
The leadership and activities of the Shanghai Hebrew Relief Society and Shelter House in 1940.



著名的米尔经学院的师生们奇迹般地逃脱了大屠杀的魔爪,从欧洲来到上海。图示师生们在上海阿哈龙会堂内继续学习。

Mir Yeshiva, a famous Yeshiva in Europe, miraculously escaped the Holocaust and relocated to Shanghai. Beth Aharon Synagogue(see p37) served as its study hall in wartime Shanghai. Courtesy of Rabbi S.M. Kalmanowitz.

佐拉赫·瓦尔哈夫蒂格,1962 年至 1974 年间任以色列宗教部长。他曾于 1941 年来到上海,为滞留立陶宛和日本的波兰犹太难民进入上海做了大量工作。 他在《难民和幸存者》一书中详叙了在上海的经历。

Zorah Wahrhaftig , an influential leader of the Mizrahi movement and member of the Israeli Cabinet (for religious affairs) from 1962 to 1974, came to Shanghai in 1941 as a refugee from Poland. After stopping in Shanghai for two months, he went to the United States before Japan attacked Pearl Harbor. His book *Refugee and Survivor* describes his experience in Shanghai. From the Bibliography 53.

一个来自德国的犹太难民的孩子正在开始学一门新的语言——希伯来语。

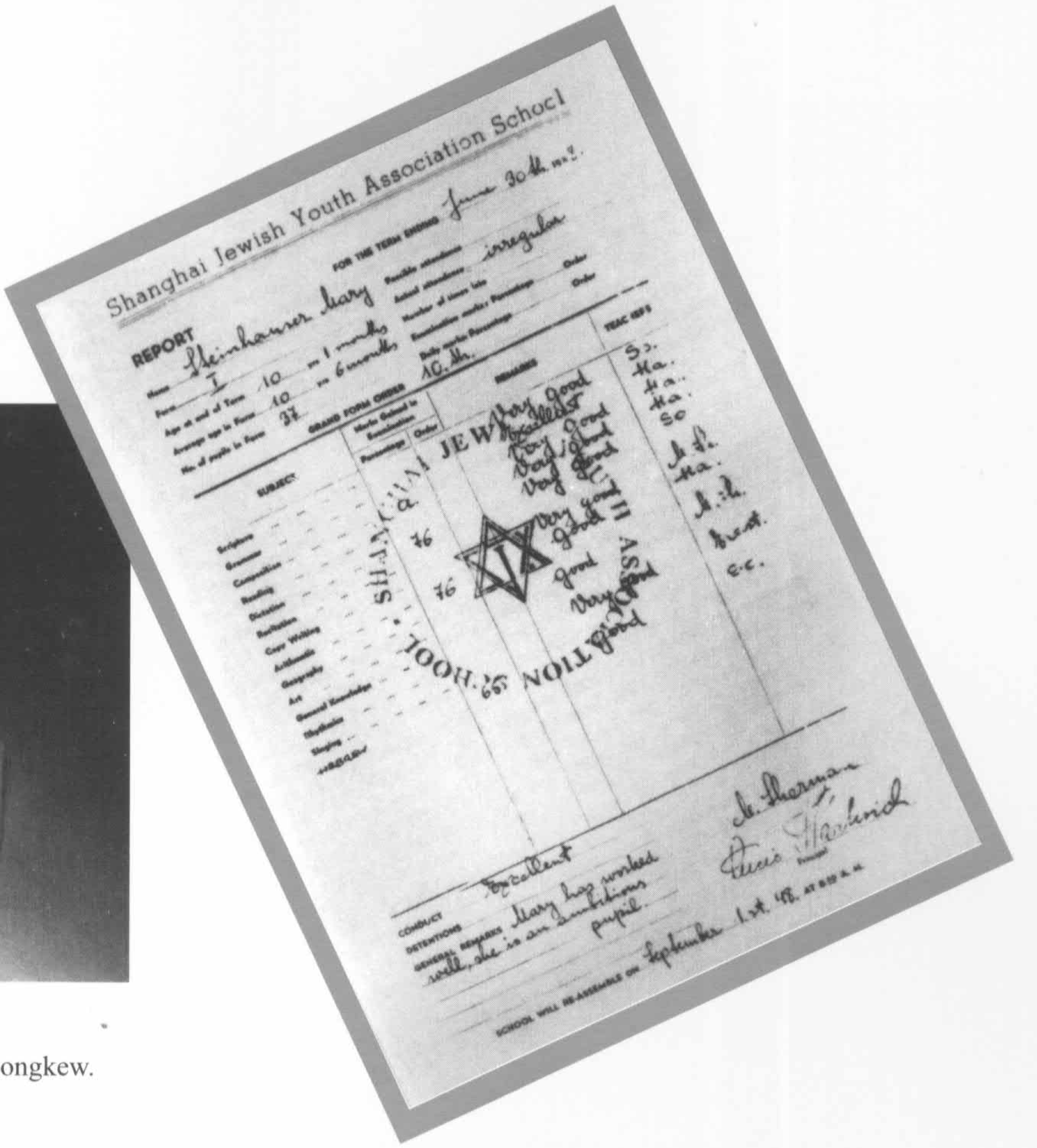
A German Jewish child acquiring a new language — Hebrew.

犹太难民社区
Jewish Refugee Community

前已提到,嘉道理学校是由霍瑞斯·嘉道理于 1939 年在虹口创办的。该校的大部分学生是难民子弟。
Shanghai Jewish Youth Association School (Kadoorie School) on East Youheng Road. As mentioned before(see p42), most of its students were refugee children. Courtesy of Horst Eisfelder.

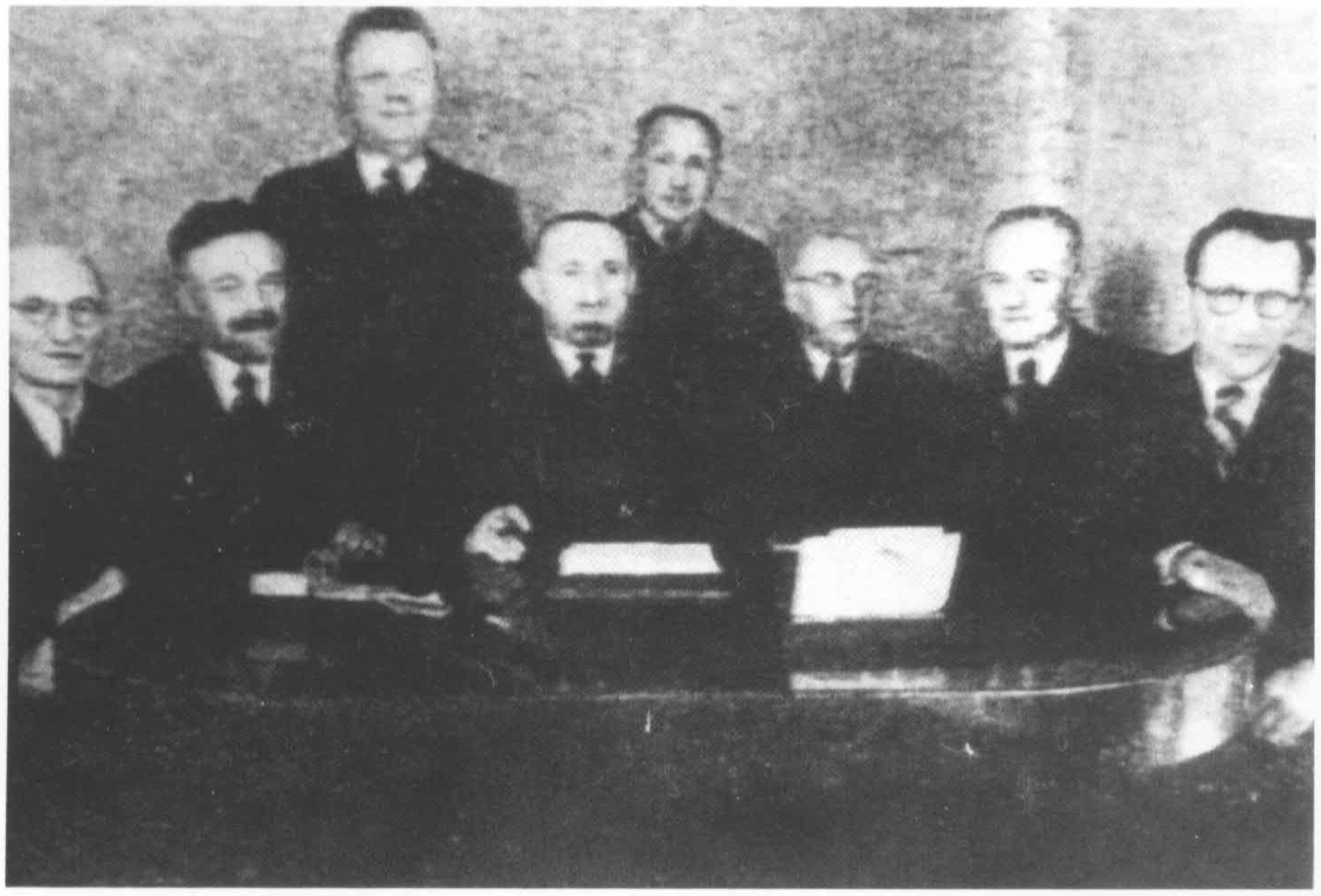
嘉道理学校校长露茜·哈特维希。
Lucie Hartwich, Headmistress of the SJYA School. From the Bibliography 65.

嘉道理学校的学生在上课。
Classroom of the SJYA School. From the Bibliography 113.

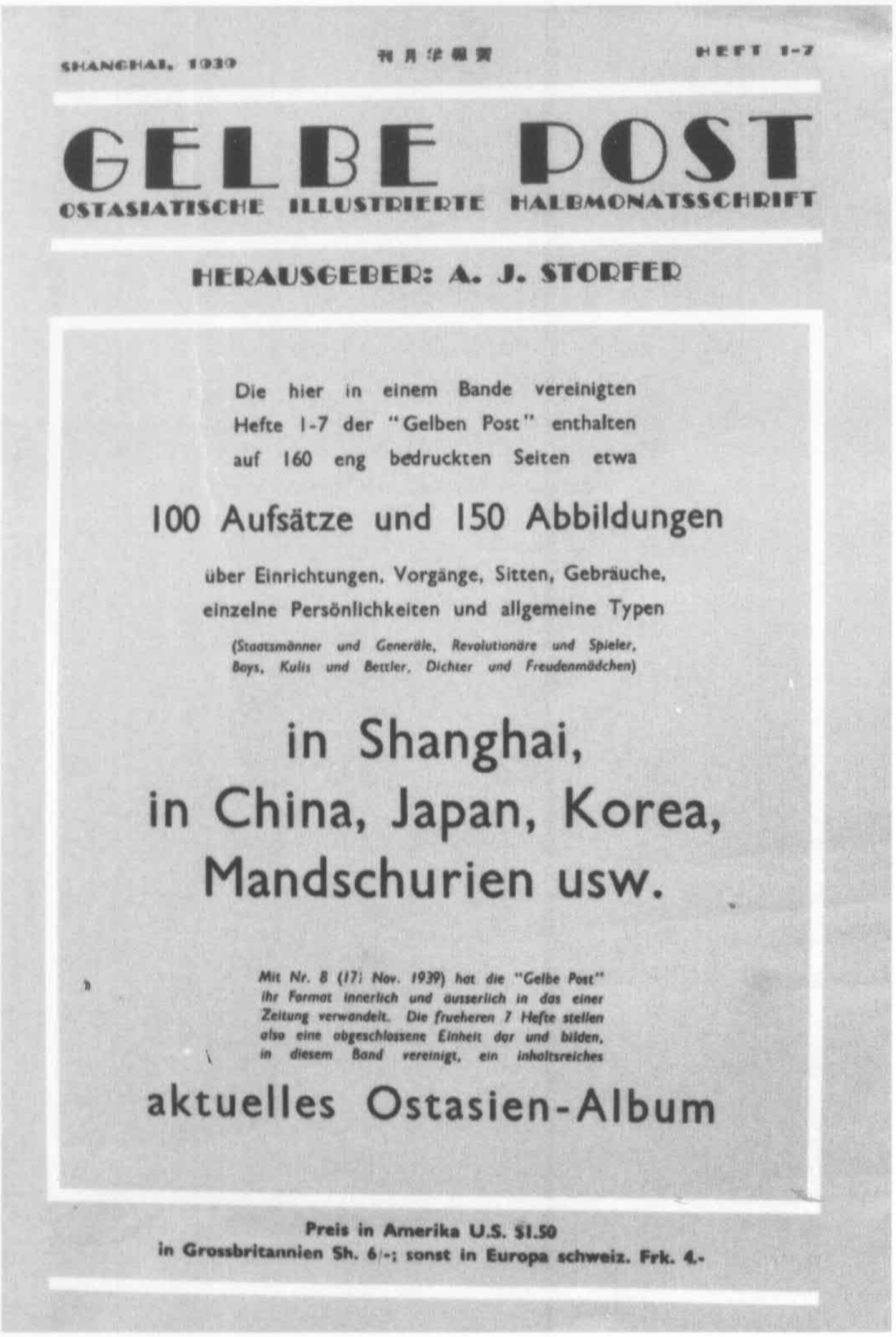

Shanghai Jewish Youth Association School
REPORT
FOR THE TERM ENDING June 30th
Steinhauser Mary
irregular
10
10
37
10. th.
SUBJECT
REMARKS
Very Good
Excellent
Very Good
Very Good
Very Good
Very good
Good
good
Very Good
Good
76
76
65
SHANGHAI JEWISH YOUTH ASSOCIATION SCHOOL
Excellent
Mary has worked well, she is an ambitious pupil.
September 1st '48
M. Sherman

在虹口也建立了主要吸收犹太难民子女的幼儿院。
One of kindergartens of the Jewish refugee community in Hongkew.

嘉道理学校的成绩报告单。课程中包括希伯来语。
SJYA School report card. Among the subjects was Hebrew. From the Bibliography 86.


犹太难民组织——中欧犹太协会的代表们合影。
The representatives of the Jewish community of Central European Jews.

嘉道理学校的演出节目表。
A playbill of the SJYA School.



SHANGHAI, 1939 刊月半報黃 HEFT 1-7

GELBE POST

OSTASIATISCHE ILLUSTRIERTE HALBMONATSSCHRIFT

HERAUSGEBER: A. J. STORFER

Die hier in einem Bande vereinigten Hefte 1-7 der "Gelben Post" enthalten auf 160 eng bedruckten Seiten etwa

100 Aufsätze und 150 Abbildungen

über Einrichtungen, Vorgänge, Sitten, Gebräuche, einzelne Persönlichkeiten und allgemeine Typen

(Staatsmänner und Generäle, Revolutionäre und Spieler, Boys, Kulis und Bettler, Dichter und Freudenmädchen)

in Shanghai,
in China, Japan, Korea,
Mandschurien usw.

Mit Nr. 8 (17. Nov. 1939) hat die "Gelbe Post" ihr Format innerlich und ausserlich in das einer Zeitung verwandelt. Die frueheren 7 Hefte stellen also eine abgeschlossene Einheit dar und bilden, in diesem Band vereinigt, ein inhaltsreiches

aktuelles Ostasien-Album

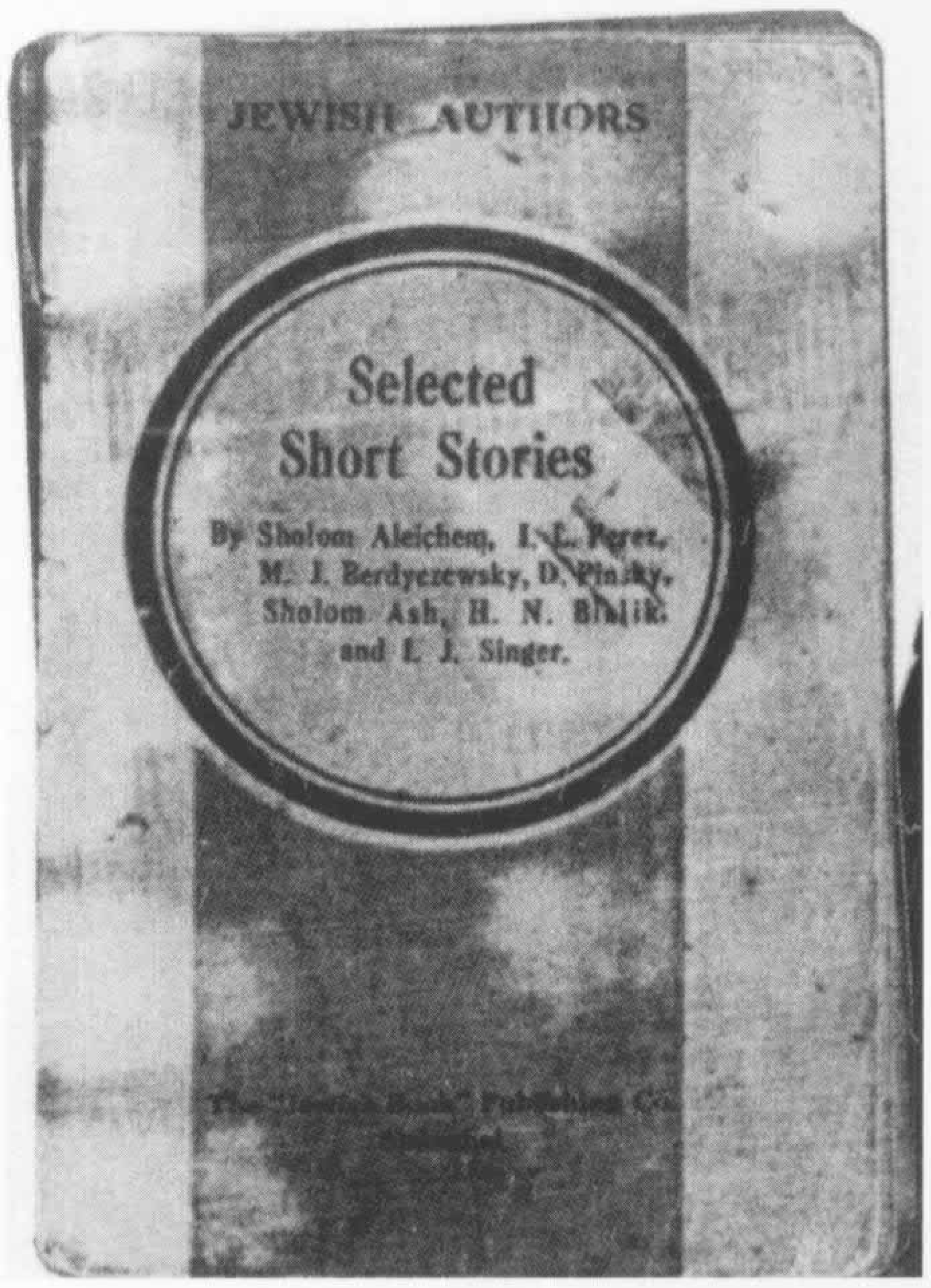
Preis in Amerika U.S. $1.50
in Grossbritannien Sh. 6/-; sonst in Europa schweiz. Frk. 4.-

犹太难民办的德文刊物《黄报半月刊》。

German-language Jewish magazine *Gelbe Post* edited by A.J.Storfer.

奥西·列文,上海德文犹太刊物的杰出编辑。

Ossie Lewin, prominent editor of German-language Jewish publications in Shanghai.



1943年在上海出版的犹太作家短篇小说选。

Selected Short Stories by Jewish Authors published in Shanghai in 1943.

Shanghai Jewish Chronicle

A Daily devoted to the affairs of Far Eastern Jewry. German & English Editions

Registered as Newspaper No. F. 65 1st Year — Shanghai, January 13, 1940 — Vol. 2 No. 12 — 10 Cents

Finnish Fronts Quiet; Reds Resume Attack

Fighting Reported In Salla, Petsamo Areas; Russian Planes Stage Minor Air Raids Injuring Six Girls In Stroemfors

(Havas)

HELSINKI, Jan. 11.—The beginning of the seventh week of Finnish-Soviet hostilities was marked today by almost deathly stillness along the front as only in the Salla and Petsamo regions were sizable operations pursued, a Finnish General Staff communique announced.

"There was nothing new in the Karelian Isthmus and on the eastern front," the communique stated. "The enemy launched attacks in the directions of Salla and Petsamo but were repulsed.

"There is nothing of importance to report on the sea front.

"Soviet airplanes yesterday carried out minor raids over the Ekenaes and Stroemfors regions and six young girls were injured in the latter area. Complete reports on casualties and material damage as yet are lacking," the communique concluded.

Minor Operations
(Havas)

MOSCOW, Jan. 11.—Minor operations were carried out on Finnish battlefields today, according to a Leningrad General Staff communique. Finnish warplanes tried to fly over Leningrad, it added, but were repulsed by Soviet anti-aircraft fire.

"There were scouting operations," the communique said, "in the direction of Petrosavon. Patrol operations and infantry engagements took place in the Kitela ...

... gaged in bargaining with the Kremlin about the conditions of technical assistance for the Red Army, it was reported this evening.

Difficulties in snow-bound Finland served to bring about a swift change in the relative positions of Germany and Soviet Russia, the latter of whom was alleged to be "boss" of the unholy accord during the early weeks of their suddenly born friendship.

In exchange for her technical aid to the Red Army, Germany now demands a certain share of control over Soviet industry and military organization.

This bargaining lies behind the presence of the picked 20-man German military mission in Moscow.

To date, the Kremlin has resisted Herr Hitler's far-reaching demands, it was stated here. But Soviet radio stations have outdone themselves in loud proclamations ...

Congress Asked To Uphold Idea Of Reciprocity

Principle Called Road To Progress, Peace Of Whole World

(Havas)

WASHINGTON, Jan. 11.—An impassioned address urging continuance of the United States' reciprocal treaties policy was delivered by State Secretary Cordell Hull today when he appeared before the House Ways and Means Committee to demand prorogation of Government powers to pursue that policy.

"We have the choice," he told the Committee, "of engaging either on the road leading us as well as others to ruin and despair or else on the road leading to economic progress, prosperity and lasting peace for our nation and the whole world."

Embargo On Trade

He denounced the Smooth-Hawley Law of 1930 for having "instituted an embargo on trade," causing the 1932 decline in the total income of American farmers from $11,000,000,000 to $4,700,000,000.

The total income rose again to $7,000,000,000, however, in 1938 he recalled. Mr. Hull admitted that this was not wholly due to the policy of reciprocal trade treaties but also to the development of export trade.

The State Secretary emphasiz-...

Consul Asks Action On Donaldson Case

Strong verbal representation was made by the U.S. Consulate in Shanghai to the Japanese consular authorities this morning, requesting prompt action in connection with the incident involving the slapping of Miss Frances Donaldson by a Japanese naval sentry on December 30, the Shanghai Evening Post was informed today.

Nearly 10 days have elapsed following the last representation made by the U.S. consulate with no reply forthcoming from the Japanese authorities. Shortly after the New Year holidays the U.S. consulate forwarded a full statement regarding the incident which was signed by Miss Donaldson and forwarded to the Japanese Consulate, this being in reply to a request from the Japanese officials for more details of the incident.

While refusing to comment on the delay of a further Japanese reply in the matter, local American officials expressed satisfaction over earlier Japanese promises that a full investigation of the incident was under investigation, "in order to clear up the fishy allegations," according to a Japanese naval spokesman.

Hong List Of NCDN Shows City Growth

Shanghai's determination to progress is reflected in the latest issue of the China Hong List, published by the "North-China Daily News," which contains 60 pages more than that of 1939.

While the outport section remains about the same size as that of the preceding year, the section dealing with this city itself shows a big increase. Part of this is due to inclusion of more Japanese firms, some of whom, newly established, did not last year realize the value of being shown in the hong list, and an increase in Chinese hongs.

More names are noted in the Who's Who section, as well as in the street directory and Residents Directory, while special attention is drawn to the Agents Directory which shows the names of 2506 agencies held by local firms.

Sections dealing with Shipping, Diplomats, Protestant and Roman Catholic Missions appear as usual, while the publication is rounded off with tables of weights and measures, and a list of sections of the local harbor and positions of wharves, docks and buoys.

Price of the China Hong List is $20 (with map of the Shanghai District $23), and it is excellent value at that.

《上海犹太早报》(后改名《上海回声报》)是上海历时最久的德文犹太人报纸。

The *Shanghai Jewish Chronicle* (renamed to *Shanghai Echo* after November, 1945), the longest running German-language Jewish newspaper (1939-49) in Shanghai, was founded and edited by Ossie Levin.

HARVARD UNIVERSITY

8 UHR ABENDBLATT

Shanghaier

Abendzeitung

CAPITAL "A"

Italienische Flotte gebombt

FOREIGN ART

SCHUHMACHEREI

Der Radiofachmann

Record

Groucky

另一份犹太难民办的德文报纸《八点钟晚报》。

Another German-language newspaper, *8-Uhr Abendblatt*, run by Jewish refugees from Central Europe.

1943-1944 年的犹太日历，由 J.M.埃伦堡在上海编印。

Jewish calendar for 1943-44, published by J. M.Elenberg in Shanghai.

难民们举行逾越节[20]宗教活动。

Passover seder in the Ward Road Heim, Hongkew.

Zionistische Organisation Shanghai

GEDENKFEIER

anlaesslich des 40. Todestages von

Dr. Theodor Herzl

sowie der Todestage von

Chaim Nachman Bialik

und

Vladimir Jabotinsky.

im Garten des Wayside - Heimes
am Sonntag d. 16. Juli 1944, 6 Uhr abends.

犹太难民中的锡安主义组织十分活跃,这是他们组织纪念报告会的海报。

Zionist groups were active among Jewish refugees. A public lecture in commemoration of the fortieth anniversary of the death of Dr. Theodor Herzl and the death of Chaim Bialik and Vladimir Jabotinsky was held in Hongkew on July 16, 1944.

《流浪的犹太人》是战时上海出版的许多意第绪语❹书籍之一。

Farvoglte yidn (*Wandering Jews*), one of many Yiddish titles published in Shanghai in wartime.

犹太难民H·列维担任了 XMHA 广播电台的节目主持人。

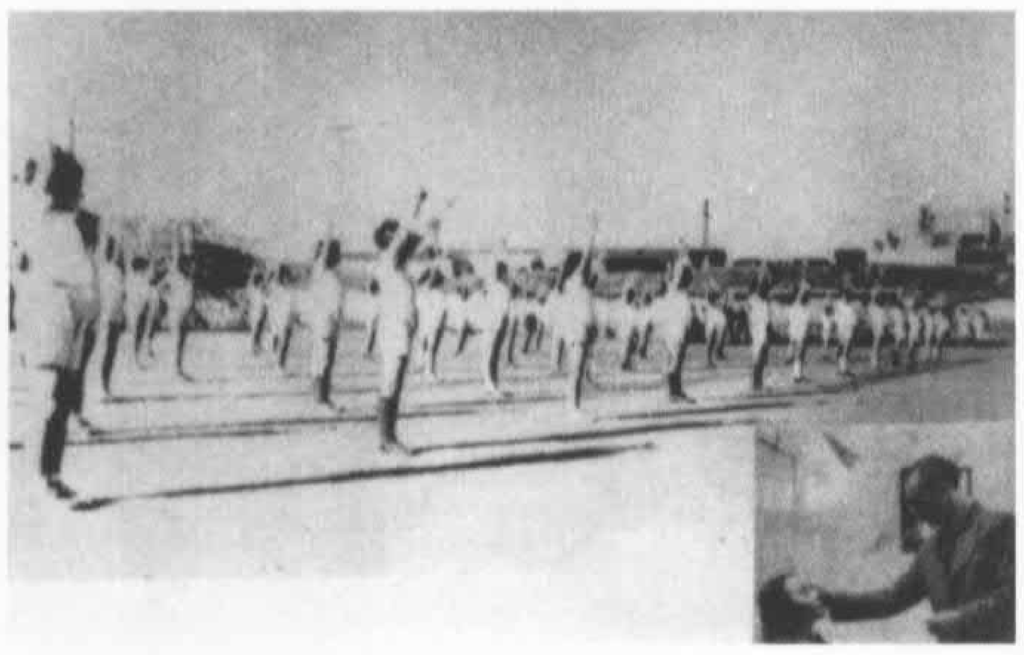
The local radio, Radio XMHA, offered a variety of programs, including a show hosted by a Jewish refugee, Horst Levin. From the Bibliography 60.

犹太难民们积极参加上海外侨音乐家协会的活动,这是当年的会员证。
Some Jewish refugees joined Shanghai Musicians Association. This is a certificate of membership. Courtesy of Egon Fischer.

犹太难民们经常组织戏剧表演,他们还上演过意第绪戏剧。
Jewish refugee actors and actresses organized drama groups, including an Yiddish theatre. Courtesy of Ursel Joshua.

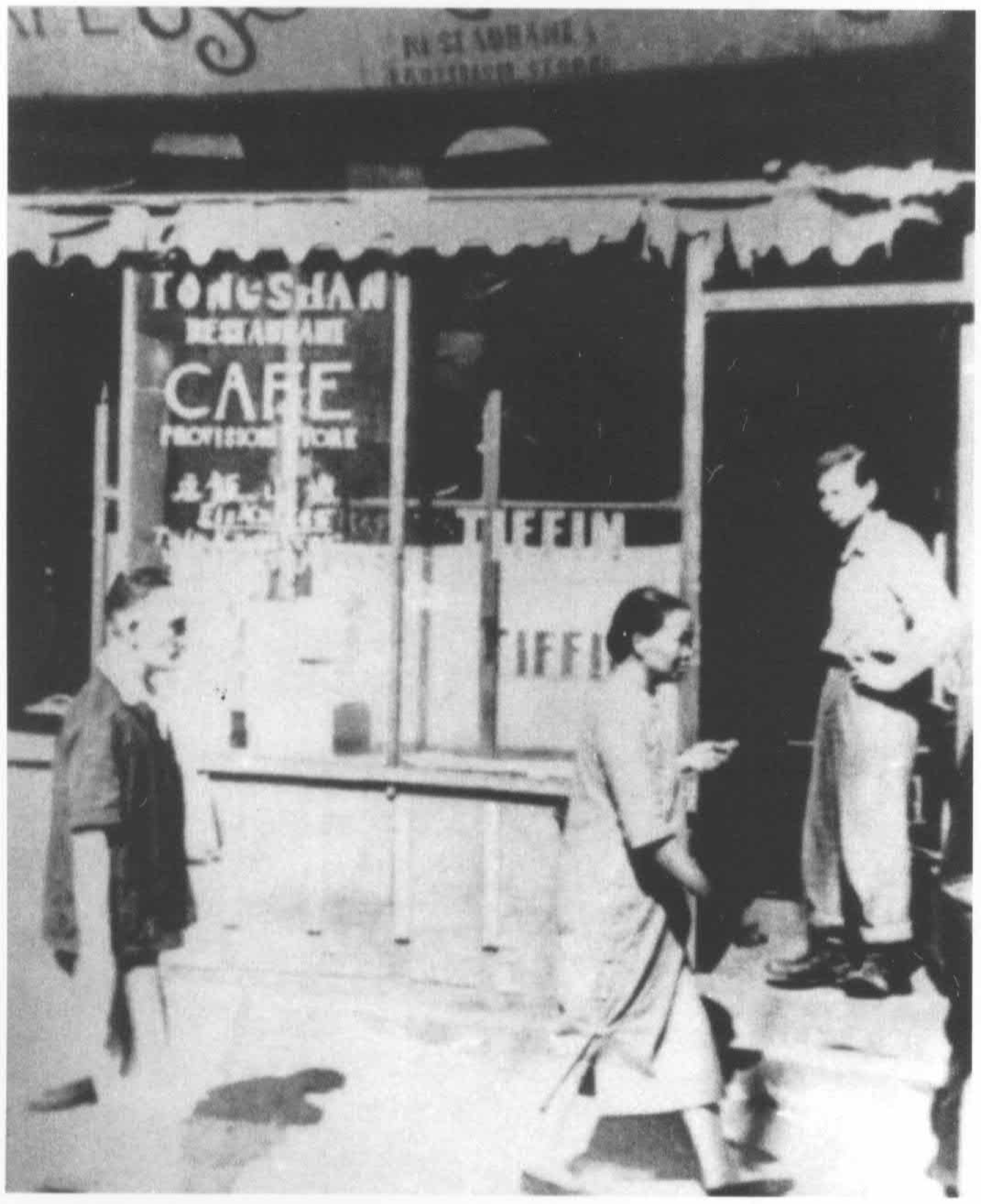
犹太难民组织的足球队在上海颇有名气。
Jewish refugees set up their own soccer teams which played in annual tournaments before thousands of enthusiastic spectators.

1943 年虹口收容所俱乐部乒乓球赛冠军。
Table-tennis champions of Seward (Jewish refugee) Camp Club in Hongkew in 1943. Courtesy of Robert Katz.



犹太难民在做体操。
Gymnastics in refugee "Heim" grounds in Hongkew. Courtesy of Horst Eisfelder.

在国际饭店前留影。
In front of the Park Hotel, then the highest building in Shanghai.



唐山饭店的外景。

Tongshan Restaurant and Provision Store. Courtesy of Horst Eisfelder.

舟山路上的维也纳咖啡馆。

Vienna Cafe Restaurant, on Zhoushan Road. From the Bibliography 86.

家庭聚会。

Entertaining at home.

在虹口罗伊屋顶花园餐厅消夏的人们。
Roy Roofgarden Restaurant in Hongkew.
Courtesy of Horst Eisfelder.

公平路上一家犹太人开的杂货店。
Hans Lowenstein's Grocery on Gongping Road. Courtesy of Robert Kats.

华德路的路易斯咖啡馆以出售掼奶油而闻名。

The whipped cream made by Café Louis on Ward Road was very famous. Courtesy of Horst Eisfelder.

米歇尔·曼弗里德与家人在他的商店前合影。 这张照片摄于 1946 年他关店歇业赴澳大利亚之前。

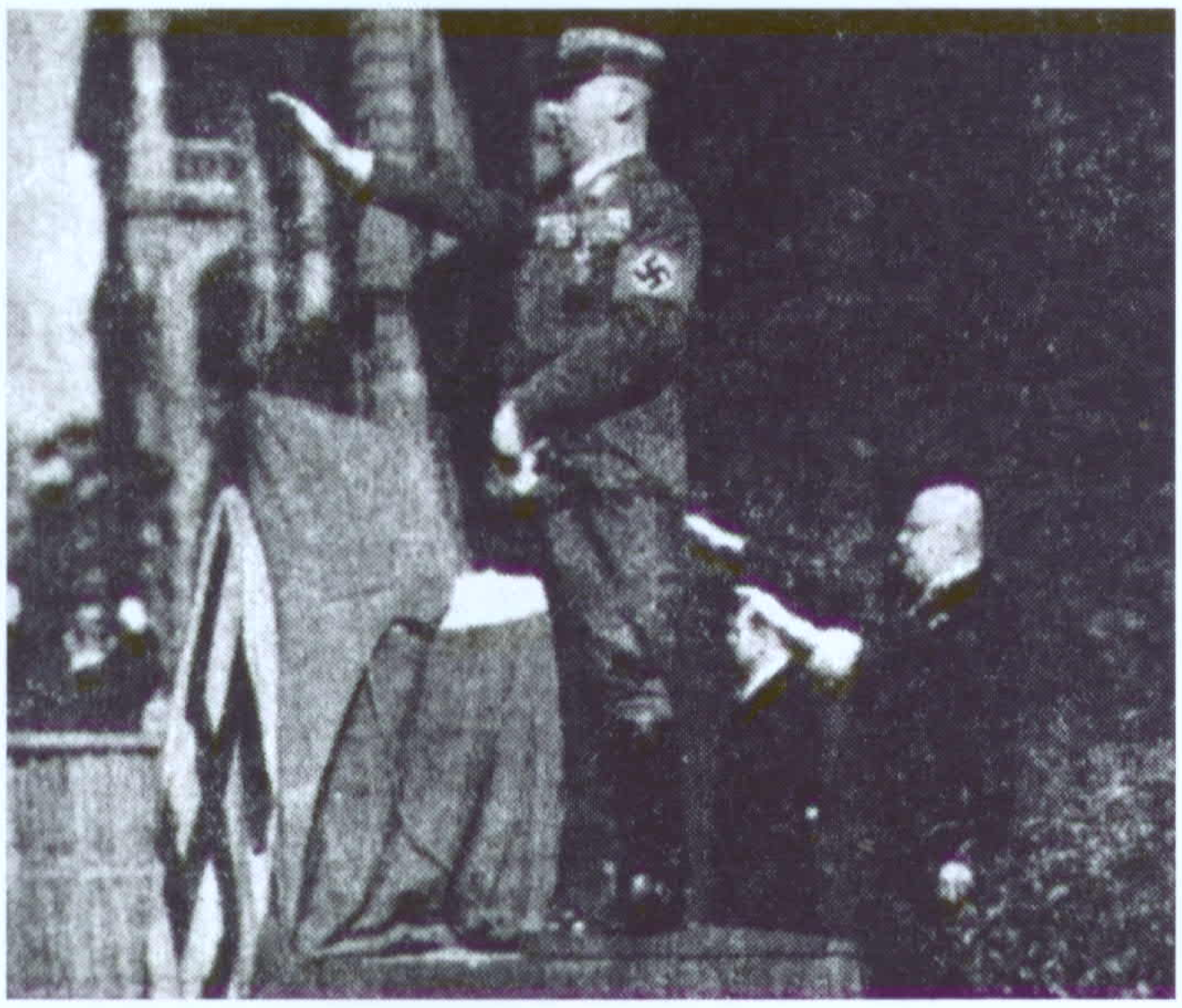
Michel Manfred and his family in front of his shop on Seward Road. This photo was taken before they closed down and left for Australia in 1946. Courtesy of Michel Manfred.

犹太难民制作的德文和英文商业广告。

Advertisements in German and English by Jewish refugees. Courtesy of Frederick Browning.

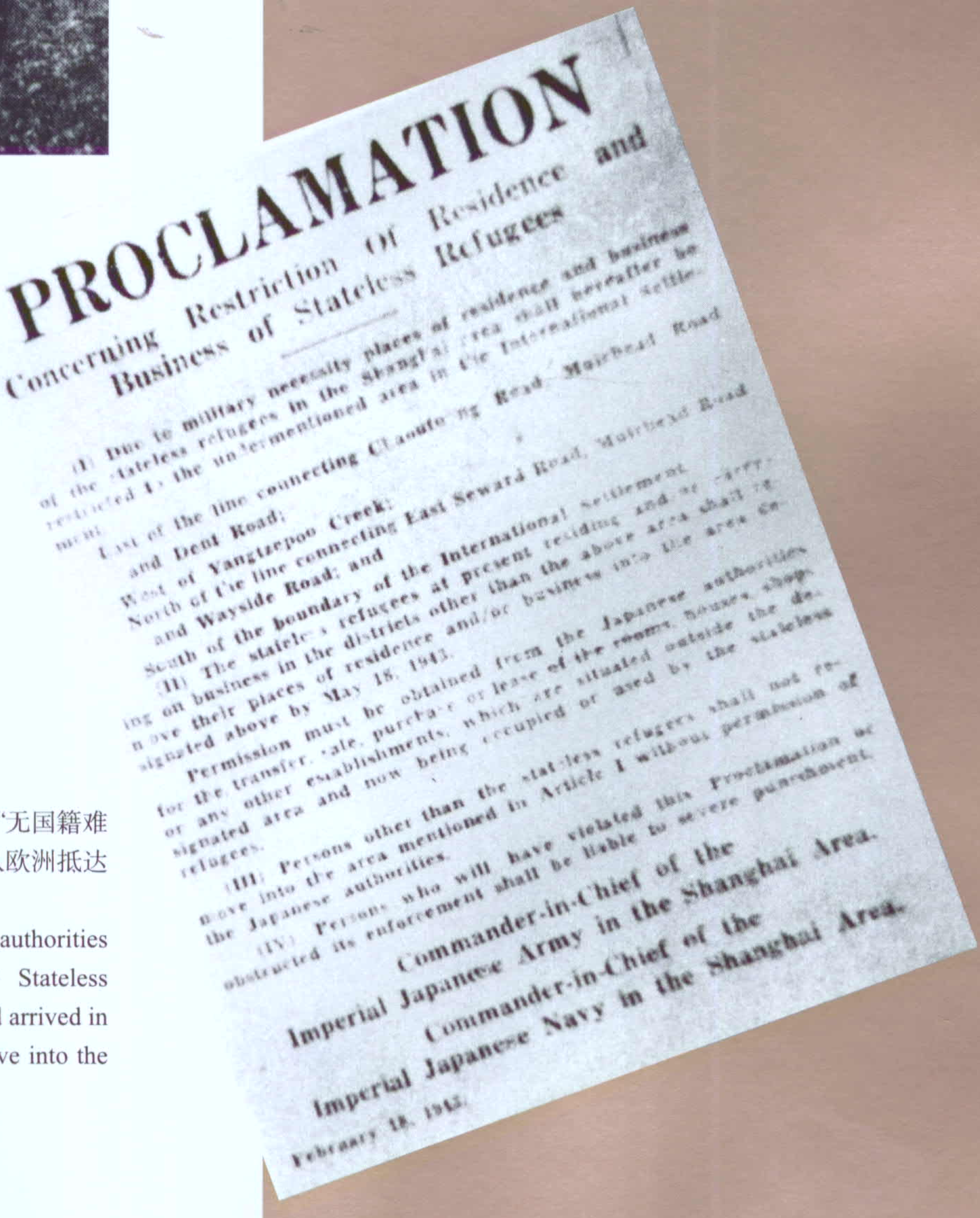
虹口的一条小街看上去像维也纳的一条街。
A small street in Hongkew seemed like a street in Vienna.

虹口隔离区：为生存而奋斗
The Hongkew Ghetto: Struggle for Sheer Survival



纳粹分子在上海十分活跃。这是德国驻上海总领事、纳粹中校赫尔曼·克瑞伯尔在上海德侨集会上行纳粹礼。

Nazis were active in Shanghai. Nazi Lieutenant-Colonel Hermann Kriebel, the German Consul General, giving the Nazi salute after speaking to the Shanghai German community. From the North China Daily News.



PROCLAMATION

Concerning Restriction of Residence and Business of Stateless Refugees

(I) Due to military necessity places of residence and business of the stateless refugees in the Shanghai area shall hereafter be restricted to the undermentioned area in the International Settlement.

East of the line connecting Chaoufoong Road, Muirhead Road and Dent Road;

West of Yangtzepoo Creek;

North of the line connecting East Seward Road, Muirhead Road and Wayside Road; and

South of the boundary of the International Settlement.

(II) The stateless refugees at present residing and/or carrying on business in the districts other than the above area shall remove their places of residence and/or business into the area designated above by May 18, 1943.

Permission must be obtained from the Japanese authorities for the transfer, sale, purchase or lease of the rooms, houses, shops or any other establishments, which are situated outside the designated area and now being occupied or used by the stateless refugees.

(III) Persons other than the stateless refugees shall not remove into the area mentioned in Article I without permission of the Japanese authorities.

(IV) Persons who will have violated this Proclamation or obstructed its enforcement shall be liable to severe punishment.

Commander-in-Chief of the Imperial Japanese Army in the Shanghai Area.

Commander-in-Chief of the Imperial Japanese Navy in the Shanghai Area.

February 18, 1943.

1943年2月18日，日本当局宣布建立“无国籍难民隔离居住区”，命令自1937年以来从欧洲抵达上海的难民在一个月内迁入这一地区。

On February 18,1943, the Japanese authorities proclaimed the "Designated Area for Stateless Refugees", ordering all refugees who had arrived in Shanghai from Europe since 1937 to move into the area within a month.

约瑟夫·梅辛格上校，当时任纳粹盖世太保驻日本的首席代表。他在1942年7月来到上海,向日本占领当局提出屠杀上海犹太人的“上海最后解决”方案。

Colonel Josef Meisinger, chief representative of the Nazi Gestapo to Japan. He proposed the plan "Final Solution in Shanghai" to Japanese occupation authorities in July 1942. From the Bibliography 50.

上海阿什肯那齐合作救济协会(SACRA)于1943年2月28日建立,以处理所谓“无国籍难民”进入虹口隔离区事宜。图为委员会成员合影。

SACRA-The Shanghai Ashkenazi Collaborating Relief Association was formed on February 28, 1943 to deal with the problem of relocating "stateless refugees" to the ghetto in the Hongkew sector of Shanghai.

难民在 1943 年春迁入虹口隔离区。
Refugees moving to the Hongkew ghetto in Spring, 1943. From the Bibliography 50.

虹口隔离区内一条难民聚居的弄堂。
An alley in Hongkew. Many of the refugees lived in such alleys. From the Bibliography 81.

犹太难民身份证。

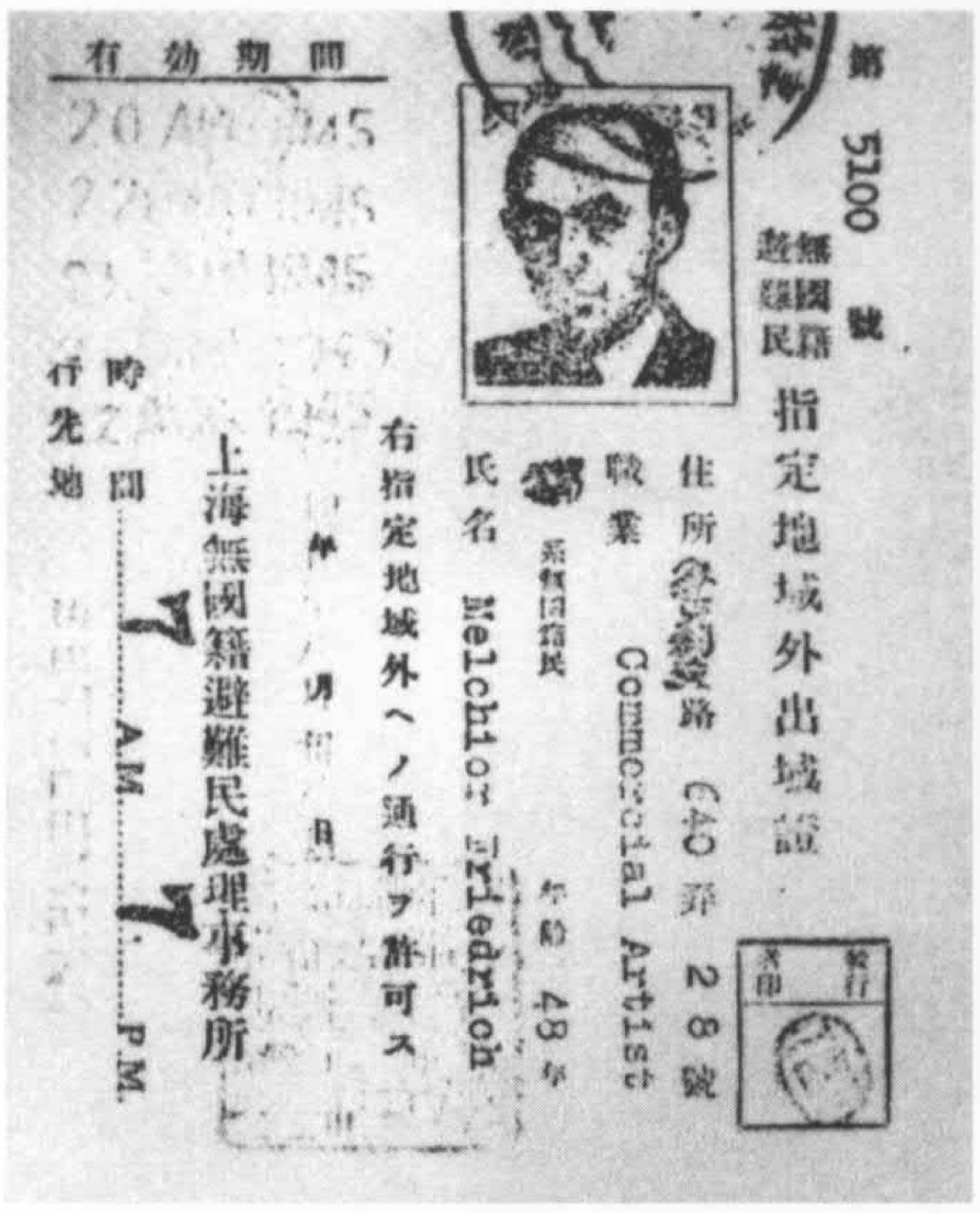
Jewish refugee identification card. Courtesy of Ziffer family.

犹太难民进入虹口隔离区后，须得到特别通行证才能外出。这是犹太难民正在隔离区日本长官合屋(自称犹太人国王)处办理特别通行证。

Ghoya, the Japanese head of Hongkew Ghetto (and self-described "King of the Jews"), distributing passes to the refugees who earned their living outside the ghetto. From the Bibliography 46.

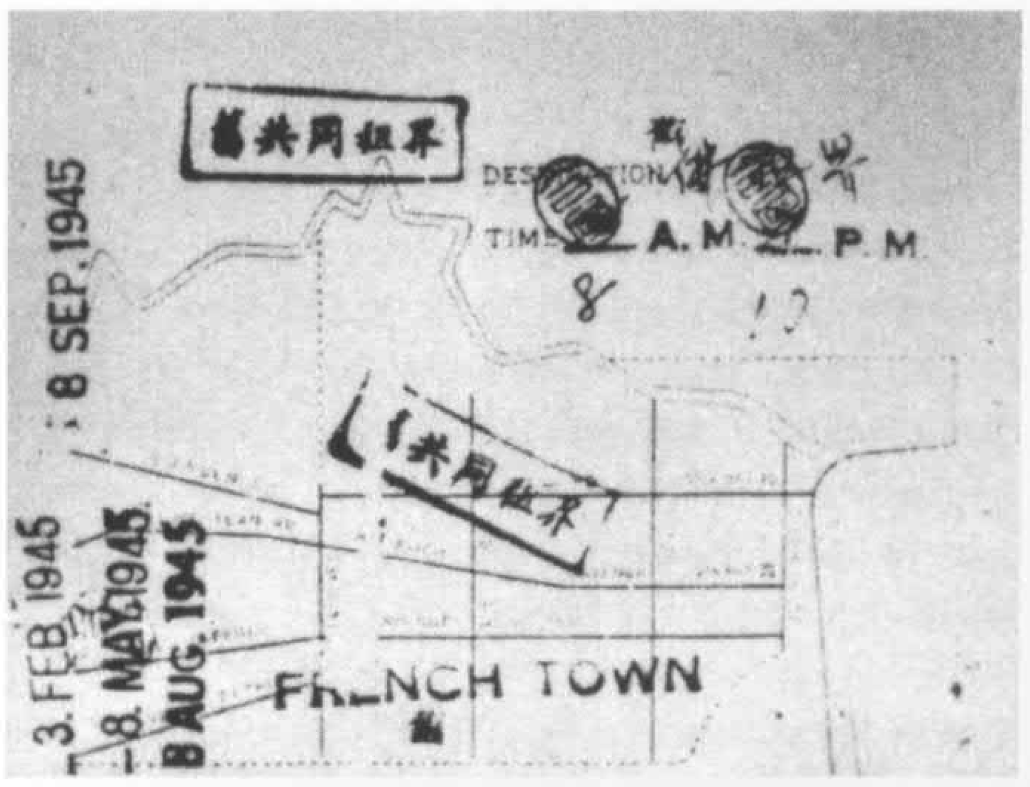
犹太难民调查表。

Directory of Jewish Refugees. Courtesy of Gottfried family.



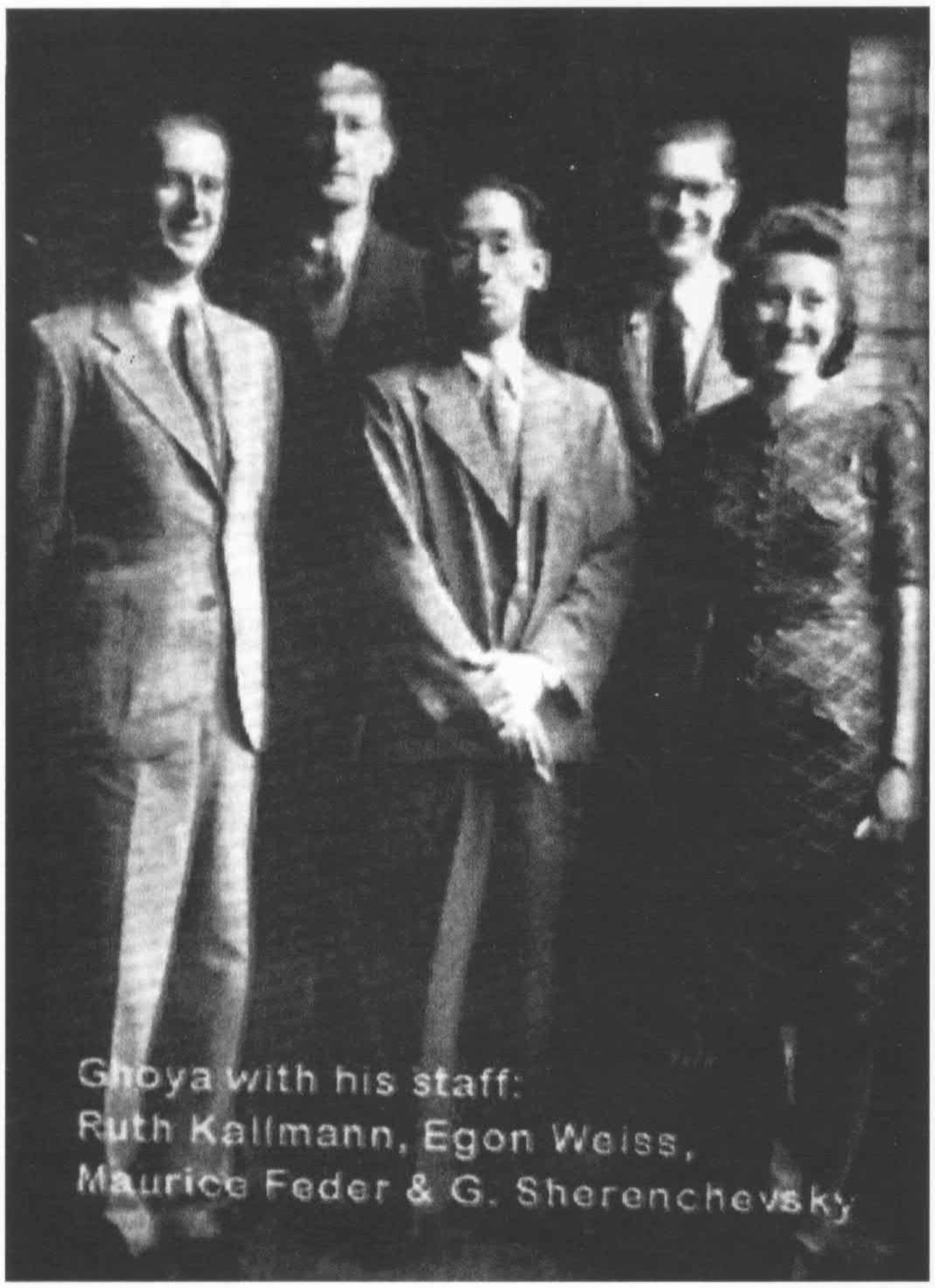
这是一张通行证的正面，上面写有允许外出的时间，还有合屋的签名。

Front of refugee pass to leave the Hongkew Ghetto. Notice the time on it. On bottom right corner is an oval stamp with Ghoya's signature. Courtesy of Melchior family.

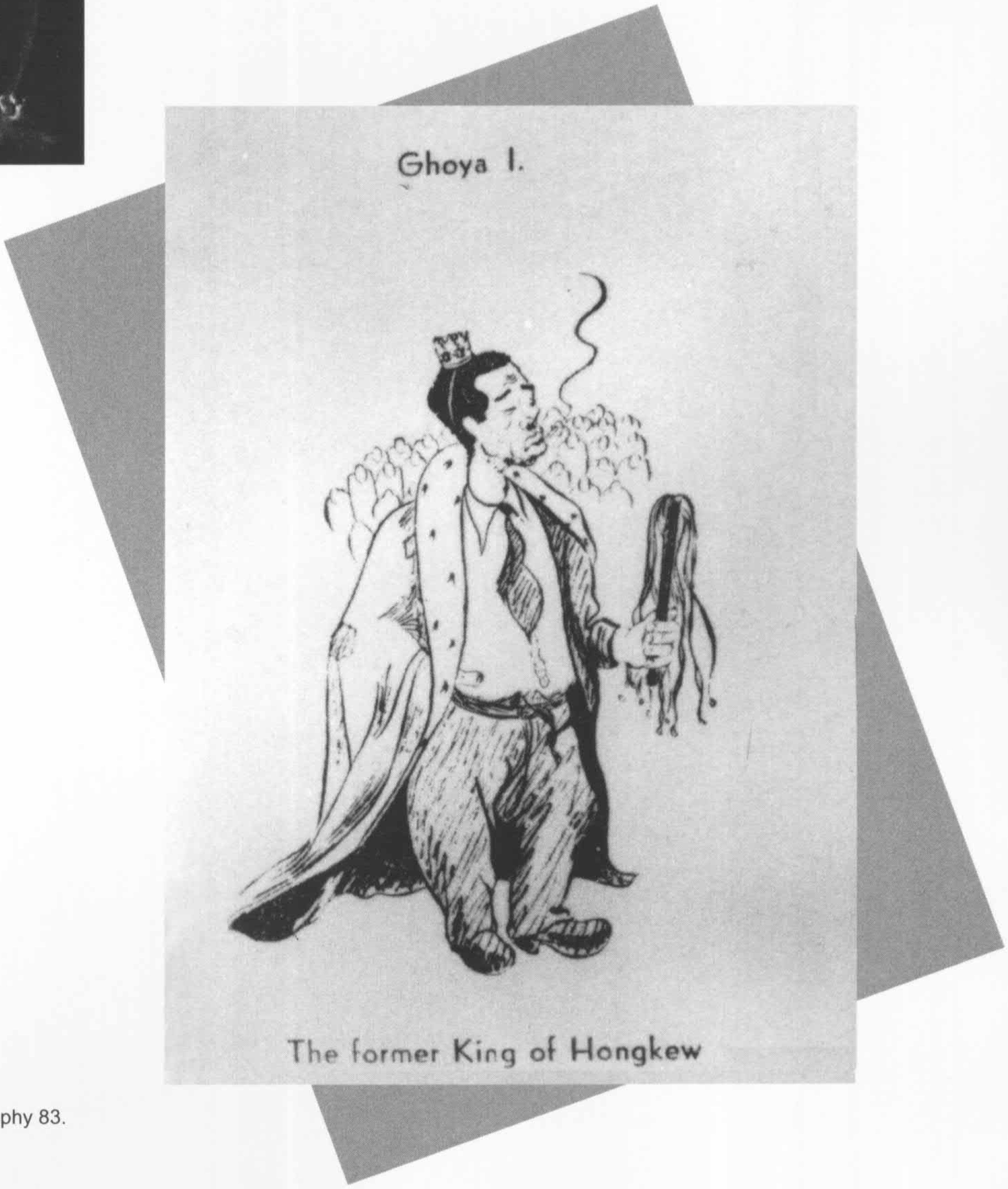


这是另一张通行证的背面，上面的地图划定了通行范围。

Reverse of another refugee pass to leave the Hongkew Ghetto. Note the map.



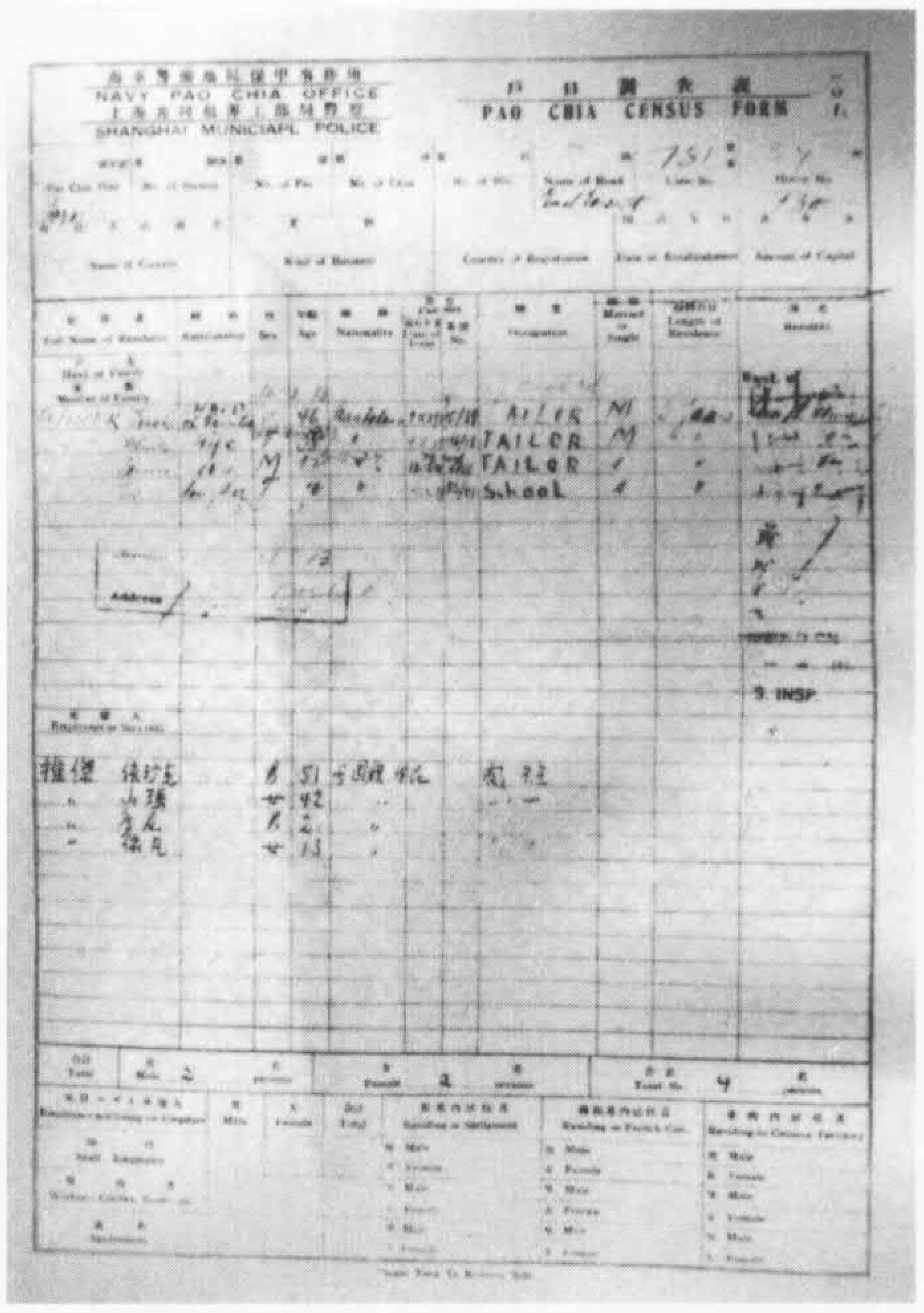
合屋在犹太难民中挑选了几人为其工作，这是合屋与他们合影。
Ghoya with his refugee staffs. Courtesy of Sonja Muhlberger.



讽刺合屋的漫画，由犹太难民所作。
Caricature of Ghoya. From the Bibliography 83.

日本占领当局在虹口组织了"犹太保甲",强迫犹太青壮年在隔离区担任守卫巡逻工作。这是犹太保甲在检查出入者的通行证。

Refugee member of the Pao Chia checks the pass of another refugee returning to the ghetto. Pao Chia was an international force organized by the Japanese in 1942 to police Shanghai. The Hongkew Ghetto gates were guarded by the Jewish branch of the foreigners' Pao Chia. From the Bibliography 62.

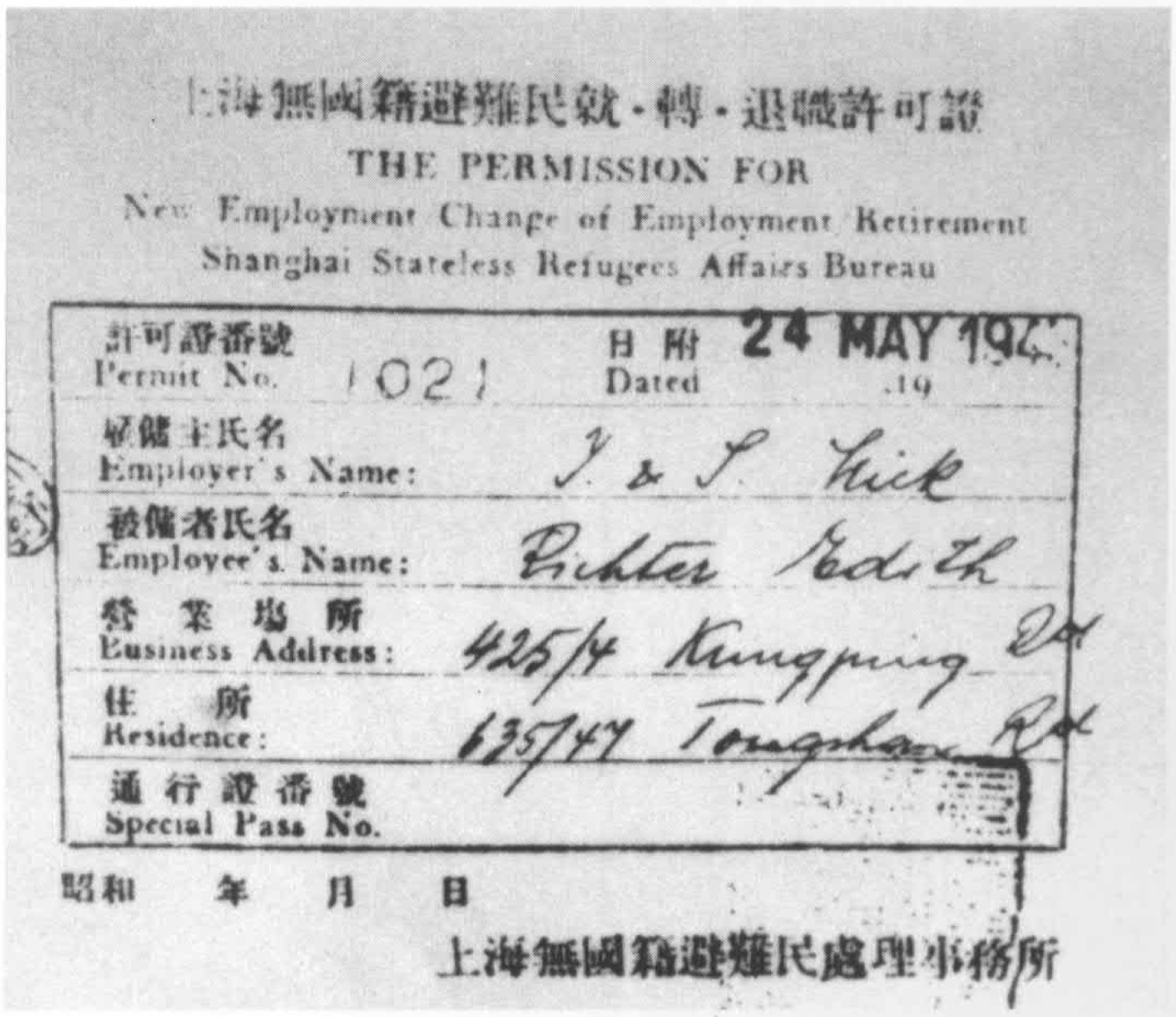


NAVY PAO CHIA OFFICE
SHANGHAI MUNICIPAL POLICE
户口調查表
PAO CHIA CENSUS FORM

TAILOR
TAILOR
TAILOR
School

图为日本当局的保甲事务所印制的中英文户口调查表。

Census form issued by the Japanese Pao Chia office. Courtesy of Isaak Teicher.



上海無國籍避難民就・轉・退職許可證
THE PERMISSION FOR
New Employment Change of Employment Retirement
Shanghai Stateless Refugees Affairs Bureau

許可證番號 Permit No. 1021
日附 Dated 24 MAY 194[illegible] .19
雇傭主氏名 Employer's Name: I. & S. Hick
被傭者氏名 Employee's Name: Richter Edith
營業場所 Business Address: 425/4 Kungping Rd
住所 Residence: 635/47 Tongshan Rd
通行證番號 Special Pass No.

昭和 年 月 日
上海無國籍避難民處理事務所

上海无国籍难民事务所颁发的就业、转业、退休许可证。

Permission for New Employment/Change of Employment/Retirement issued by Shanghai Stateless Refugee Affairs Bureau. From the Bibliography 104.

华德路收容所的厨房内，犹太难民在准备餐食。
Kitchen detail in Ward Road Camp Heim.Courtesy of Arnold Lacker (third from left).

两位犹太老人用上海式煤炉煮食物。
Refugees learned to cook on a traditional Shanghai-style charcoal stove.From the Bibliography 112.

难民在虹口拥挤的院子里烧饭。

Refugees preparing their meals in a crowded courtyard in the Hongkew Ghetto. Courtesy of Arthur Rothstein.

木工培训班。

Carpentry Course. From the Bibliography 65.

缝纫、熨烫衣物。

Busy working at sewing machines.

From the Bibliography 112.

理发培训班。

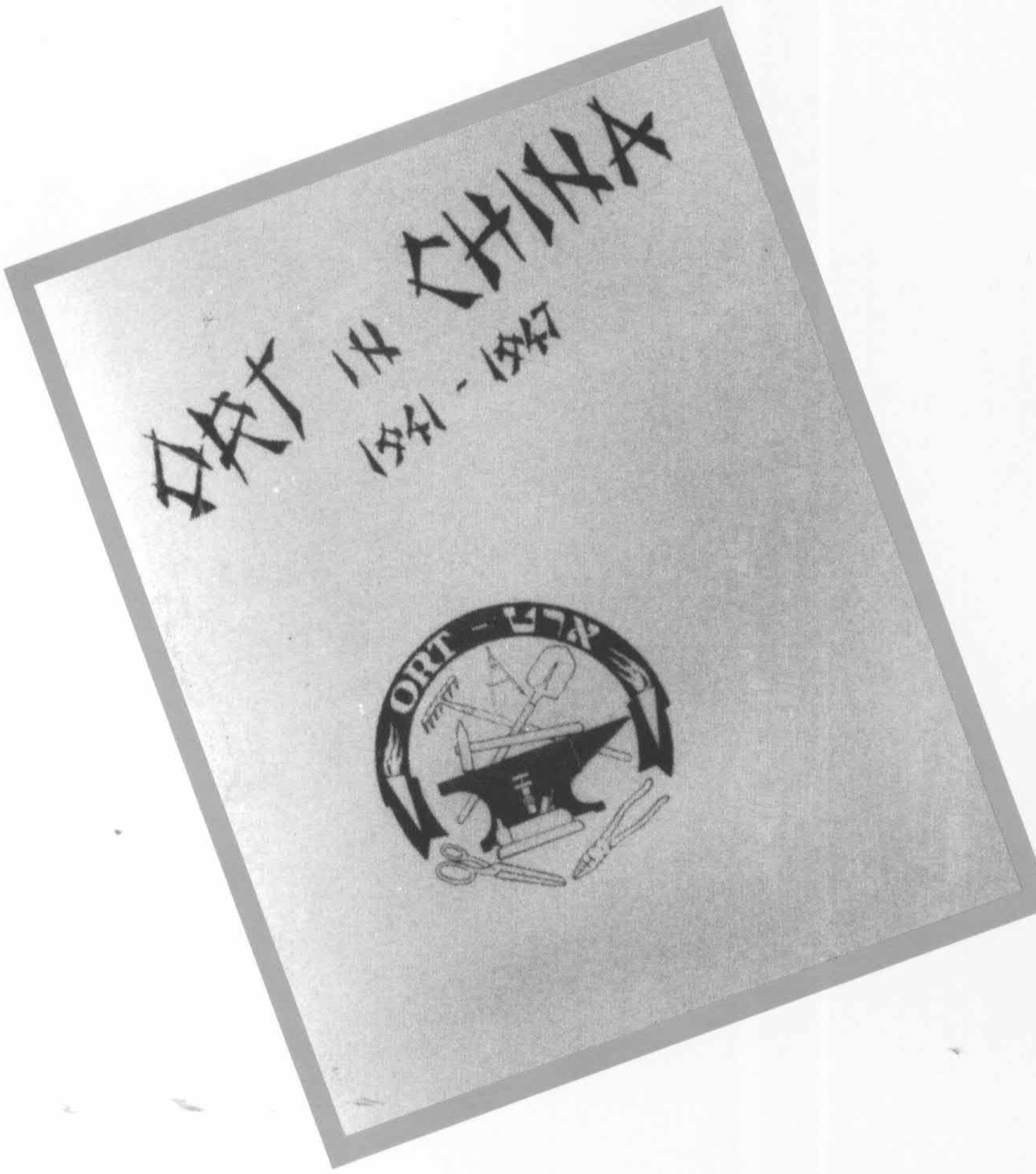
The barber school. From the Bibliography 55.

学习各种手工工艺。

Craftsmen training. Courtesy of Hans Jorysz.

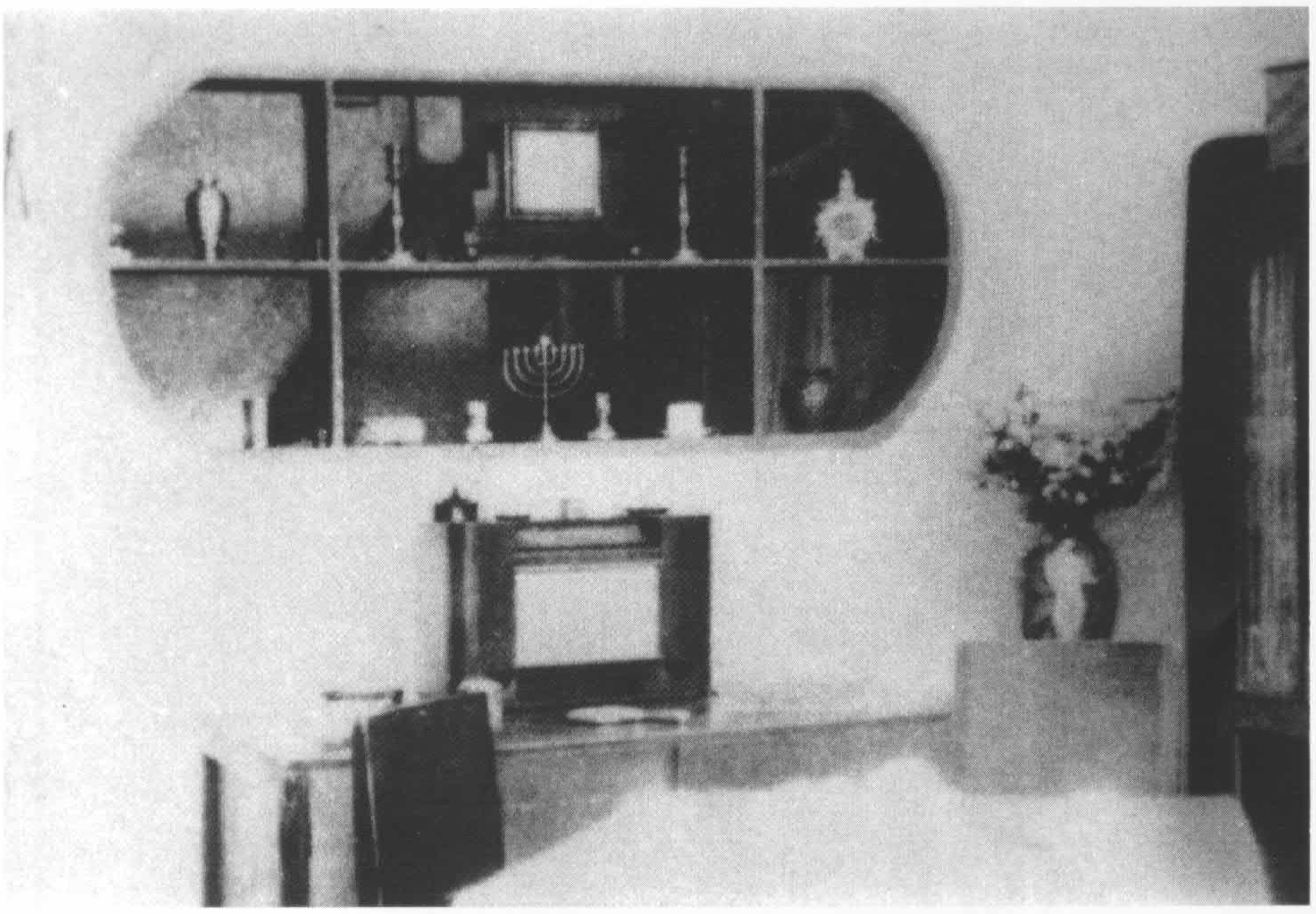
虹口犹太难民家庭的室内装潢。

Interior decoration of a Jewish refugee family's house in Hongkew.



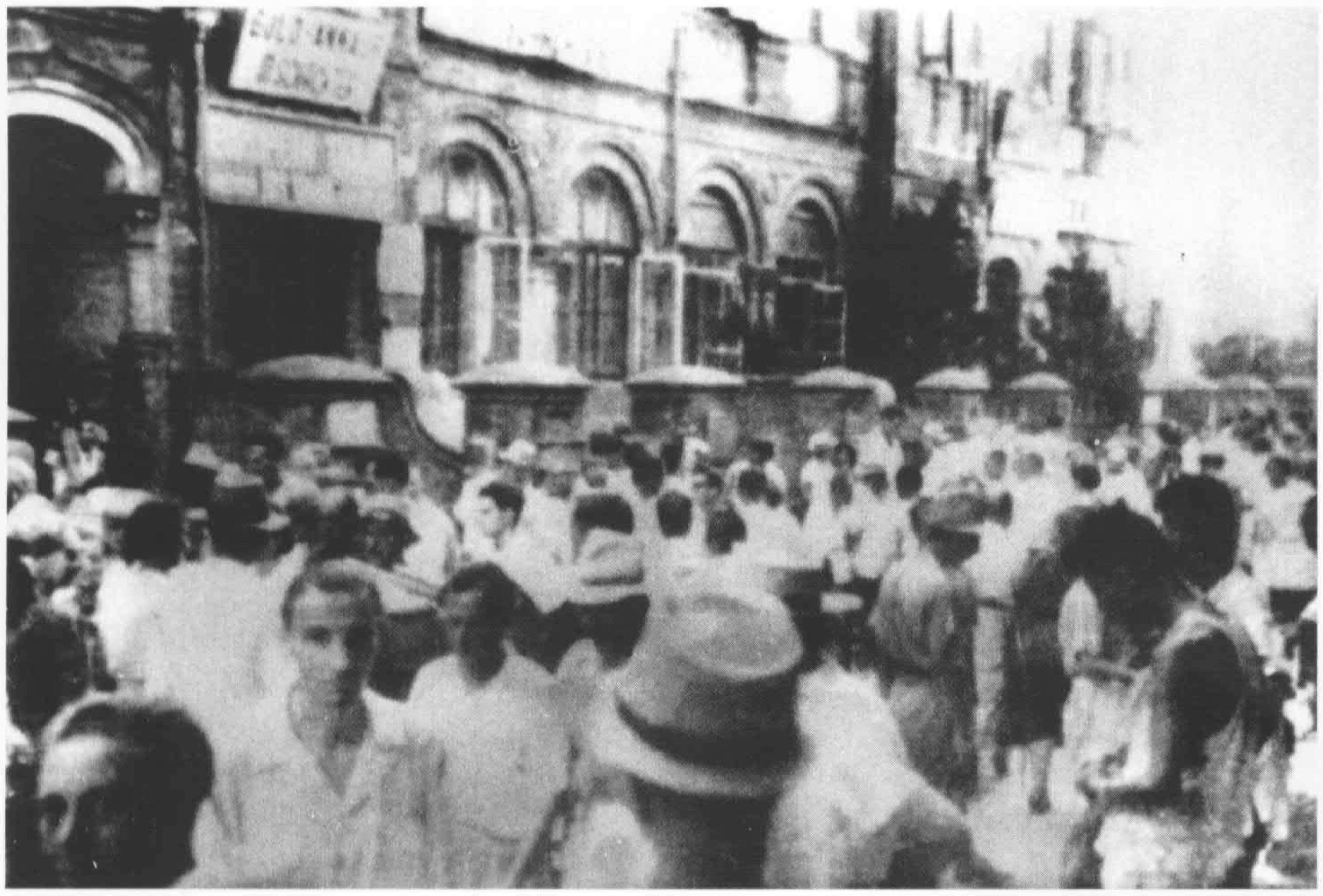
培训就业组织(ORT)战时在上海向犹太难民提供多种技能培训,起了很重要的作用。这是该组织发行的介绍1941-1947年在上海活动的小册子。

ORT (the Society for Promotion of Handicrafts and Agriculture among Jews) played an important role by providing training in a variety of skills to Jewish refugees in Shanghai during wartime. This is an ORT publication about its activities in China 1941-1947.



犹太难民中有一个反纳粹地下组织,岗特·诺贝尔曾是这个组织的成员。
There was an underground anti-Nazi group among the Jewish refugees in Shanghai during wartime. Gunter Nobel (now living in Berlin) was an active member.

犹太难民与他们的中国邻居在虹口东有恒路(今东余杭路)兴旺的集市上。
Jewish refugees and their Chinese neighbours in the prosperous market of East Yuhang Road, Hongkew. Courtesy of Horst Eisfelder.



舟山路市场熙熙攘攘的人群,这里是虹口隔离区的商业中心。
Chusan Road Market was the commercial center of the Hongkew Ghetto. Courtesy of Horst Eisfelder.

1945 年 7 月 17 日，美军飞机误炸虹口隔离区，造成难民死亡 31 人，伤 250 人。

On July 17, 1945, American aircraft accidentally bombed the Hongkew Ghetto, causing the death of 31 refugees and injuring 250. Courtesy of Peter Pulver.

空袭留下的断垣残壁。

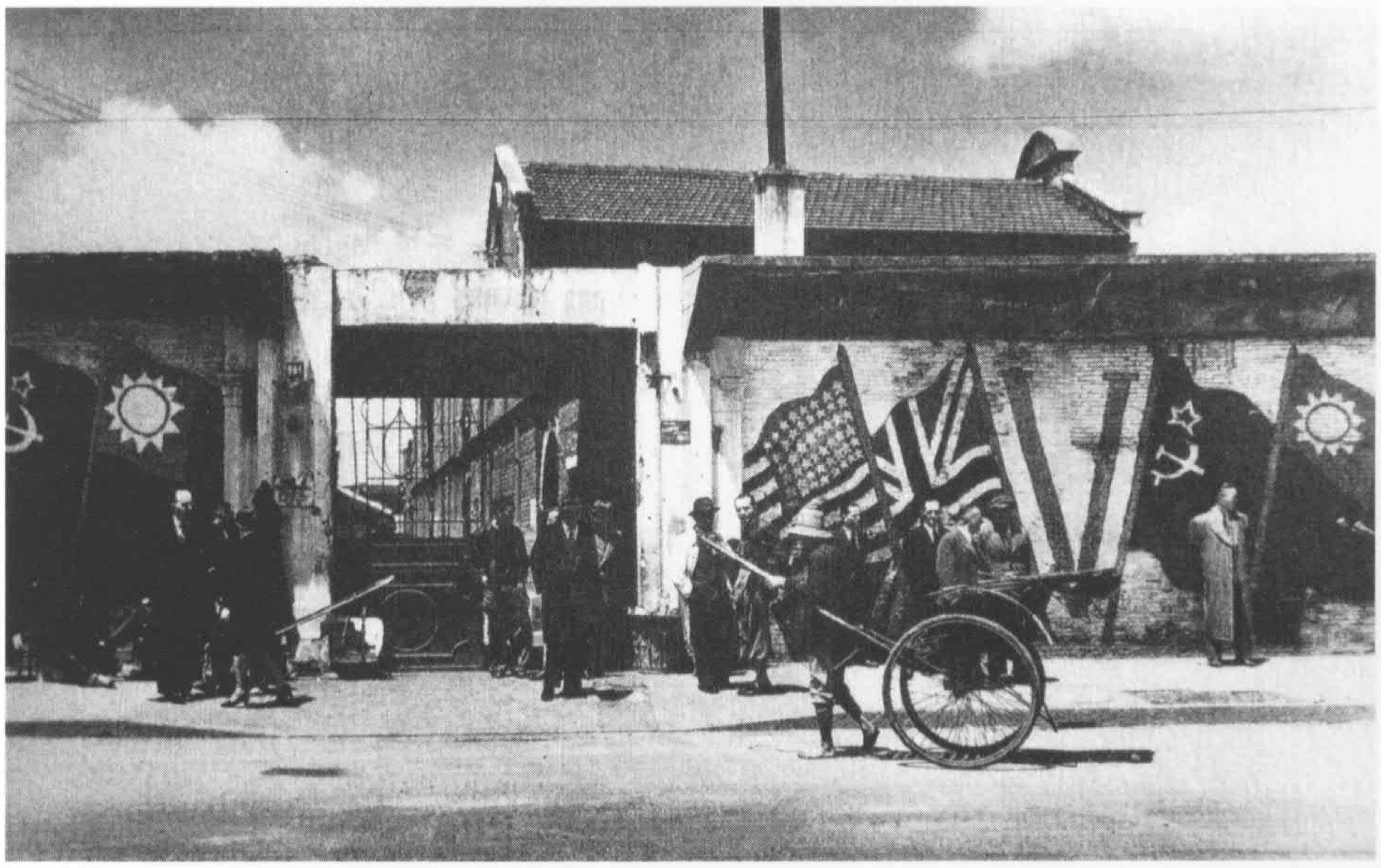
After the air-raid. Courtesy of Peter Pulver.

1944 年在虹口华德路上举行的一次防空灭火演习。

Fire-fighting drill (in preparation for air raid) in Ward Road, Hongkew, circa 1944. Courtesy of Horst Eisfelder.

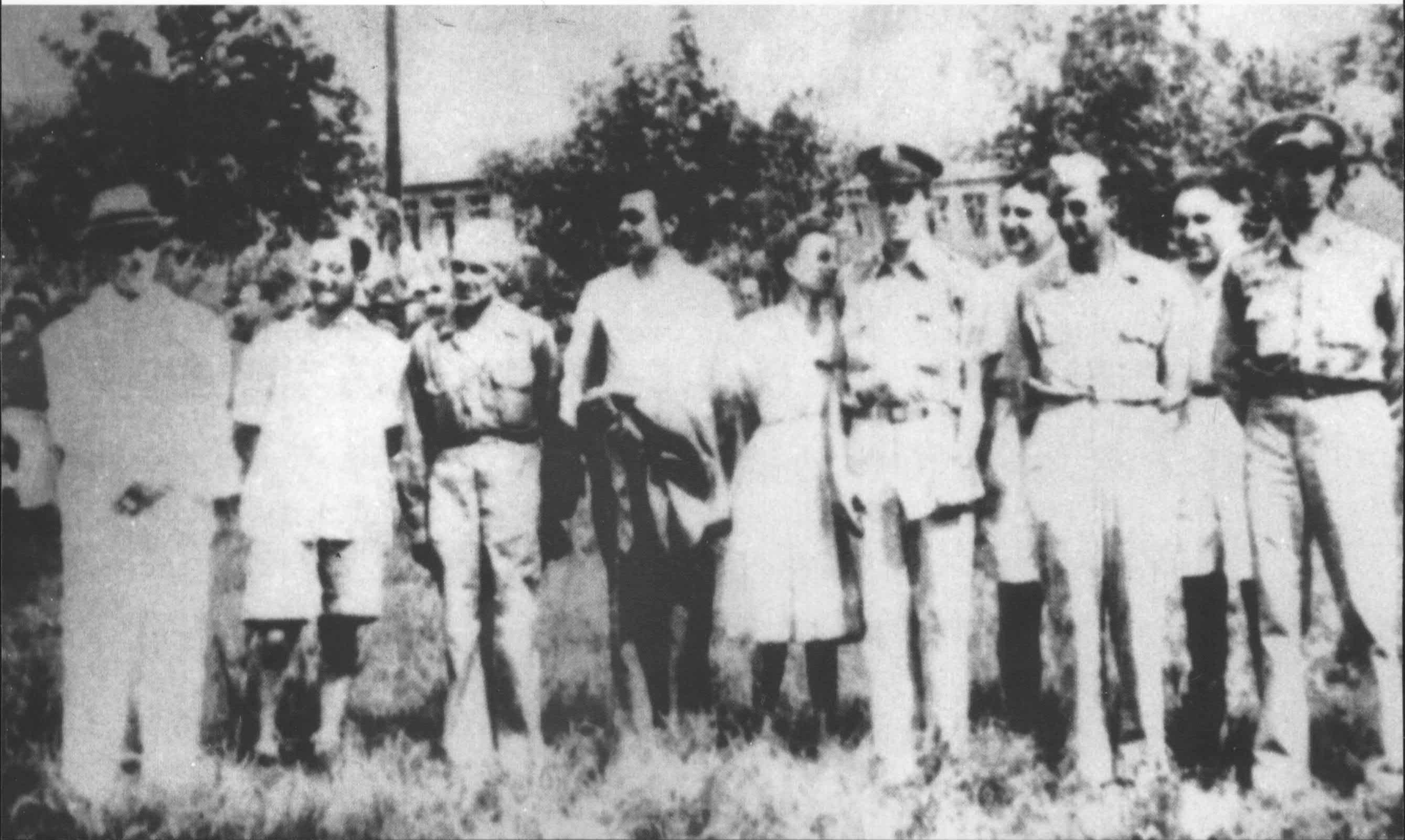
战争结束前夕的虹口隔离区,沉默中蕴含着希望。
The Hongkew Ghetto before the end of war.

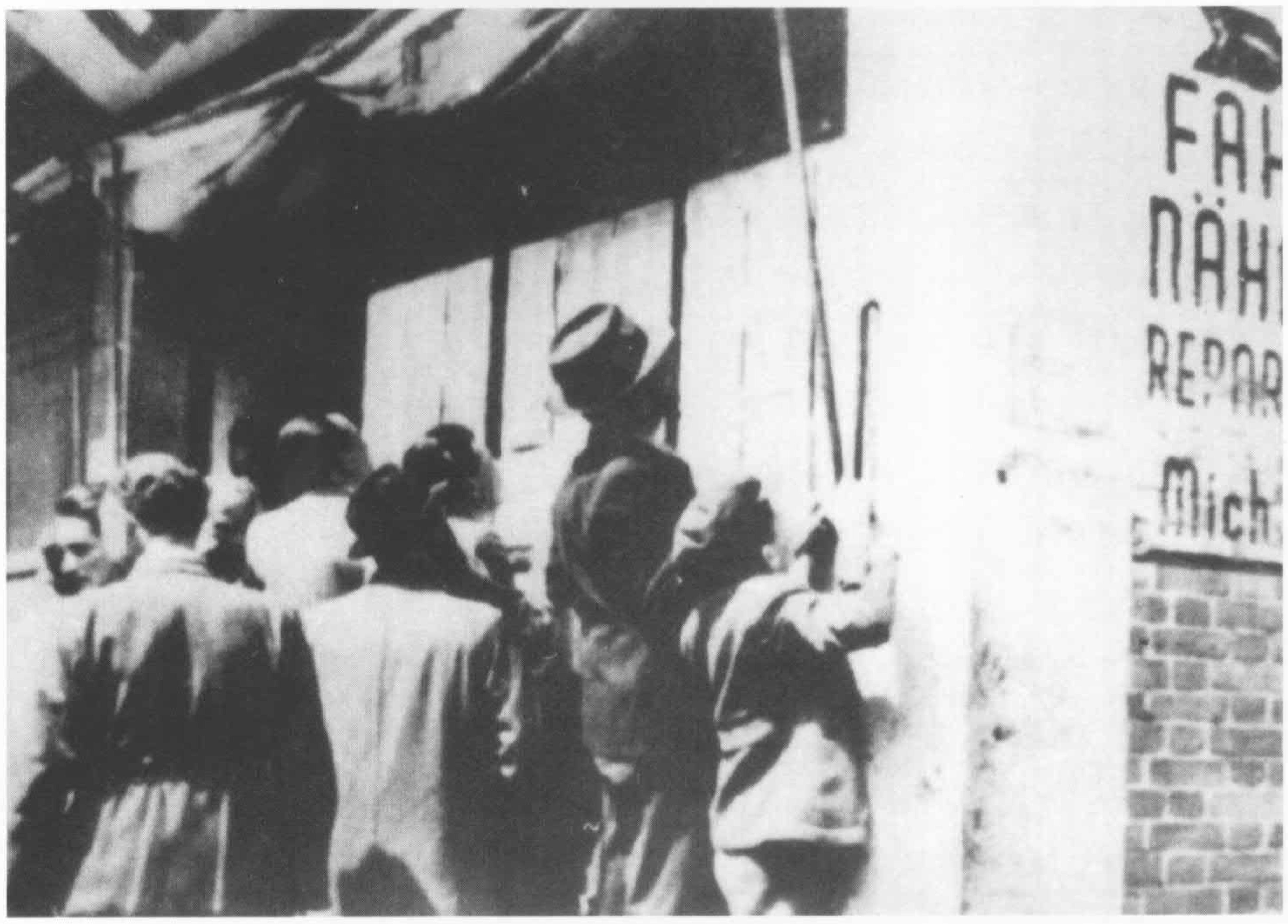
战后
Postwar



日本投降后，犹太难民们在隔离区一堵墙上画了中、苏、美、英四国国旗以示庆祝。
Entrance to a Heim after V-J day. The flags were painted on the wall by refugee artists. From the Bibliography 112.

首批美军军官于1945年8月18日抵达嘉道理学校。 后排右侧两人是嘉道理兄弟。
The first group of US Army officers visited the Jewish Youth Association School on August 18, 1945. The Kadoorie brothers were behind the officers on the right. Courtesy of Horst Eisfelder.





1946年,上海的犹太难民正在细读大屠杀幸存者的名单,寻找他们亲属的名字。
Refugees in Shanghai looking through lists of Holocaust survivors for names of their relatives, 1946. From the Bibliography 111.

马克斯·谢德林格(中)和他的朋友(左),他们在战后曾狠揍合屋。
Mr. Max Scheidlinger (center) and his friend (left) who beat Ghoya after the war. Courtesy of Rena Krasno.

战后初期上海犹太组织的中、英、德文宣传材料。

Publicity materials issued by Shanghai Zionists in English, German and even Chinese, 1945-47.

Courtesy of J. Ben-Eliezer and L. Illutovich.

上海犹太工党领导成员合影于战后初期，其中大多是来自德、奥的犹太难民。

The leaders of the Jewish Labor Party in Shanghai, circa 1947. Most were refugees from Central Europe. Courtesy of Yechiel Dobekirer.

Shanghai Jews yesterday turned out en masse to the Wayside Haim Garden in a meeting protesting the hanging by the British authorities in Palestine of the four Irgun Zvai Leumi members, Dov Gruner, Mordecai Alkoshi, Eliezer Kashani, and David Rosenbaum.

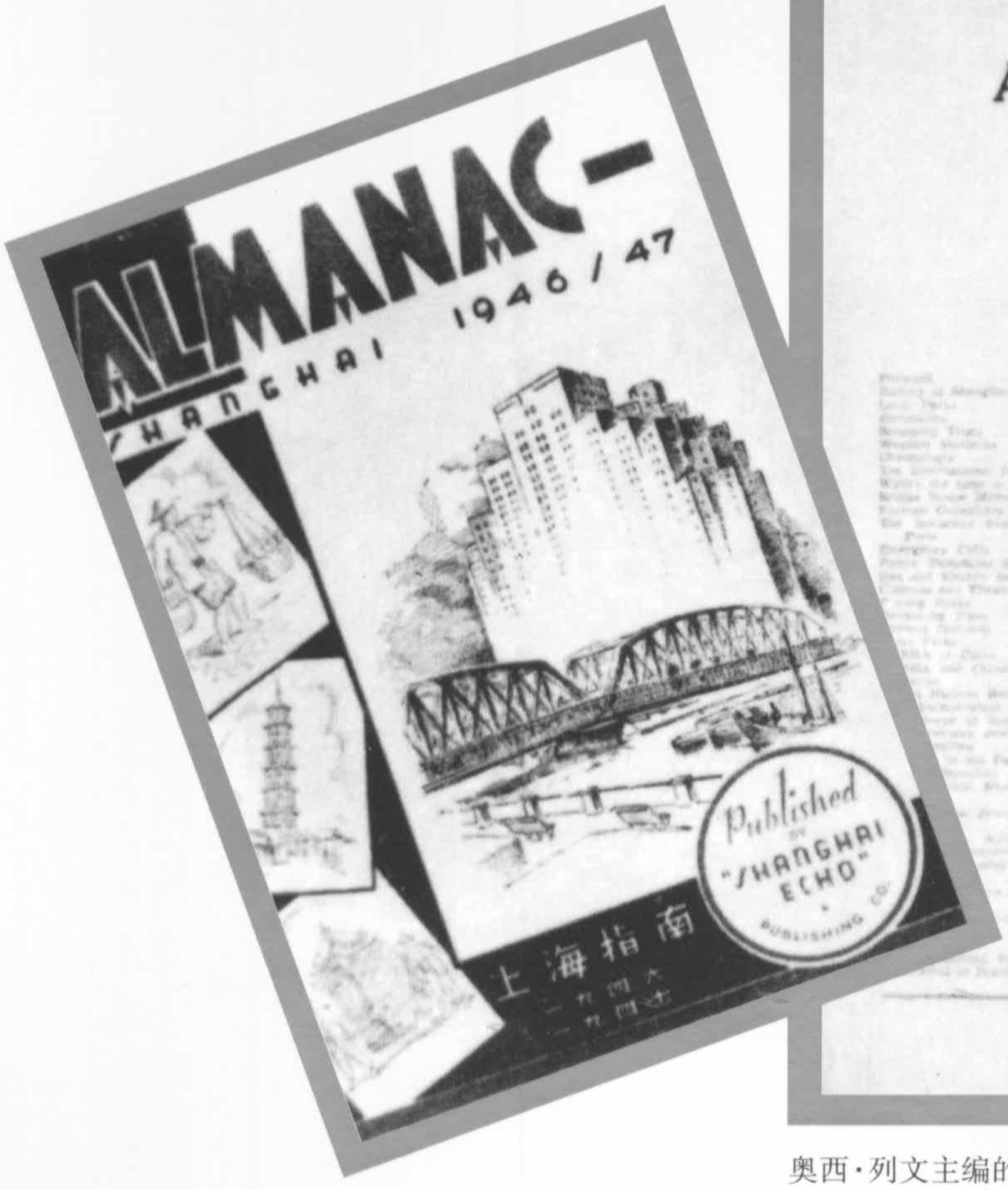
Top picture shows the speakers' platform with the Jewish blue-and-white colors in the background and local Jewish leaders seated behind B. Kopeliovich, who presided over the meeting. Bottom photo shows a section of the estimated 8,000 people who attended the meeting. — Photos by CHINA PRESS

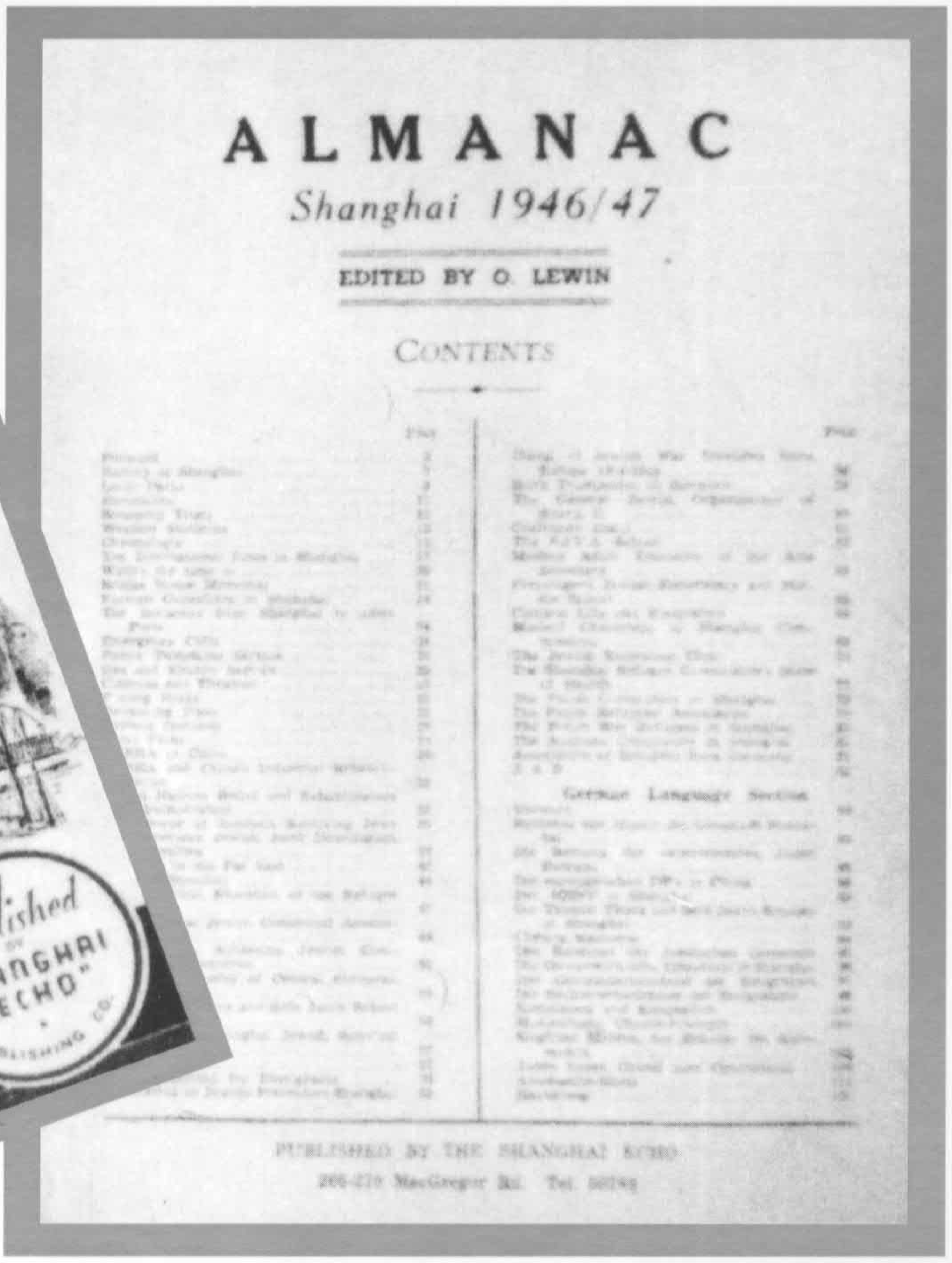
Jews Protest British Action In Palestine

Three Sheds Razed In Small Fire

1947年4月22日，8000多名上海犹太人集会，抗议巴勒斯坦的英国当局将4名伊尔贡成员处死。

On April 22, 1947, more than eight thousand Shanghai Jews gathered to protest the hanging of four Irgun members by the British authorities in Palestine.





ALMANAC

Shanghai 1946/47

EDITED BY O. LEWIN

CONTENTS

German Language Section

PUBLISHED BY THE SHANGHAI ECHO

奥西·列文主编的《上海年鉴 1946-1947》(英、德文),其中详细介绍了上海犹太社团的情况。

Almanac-Shanghai 1946/47, edited by Ossie Lewin.

新時日報

DIE NEUE ZEIT

(The New Time)
Erscheint taeglich

AT HOME
Cafe - Restaurant
Empfiehlt sich fuer Festlichkeiten!

Shanghai, Montag 28. Oktober 1946

C.N.C. $400.—

WAHLERGEBNISSE

Sieg der AZO. Ueberraschendes Ergebnis der Poale Zion

Das Ergebnis ist folgendes:

Liste 1	1028	31.8%
Liste 2	1141	35.3%
Liste 3	310	9.6%
Liste 4	759	23.5%

Drohende Spaltung in der Jewish Agency

Kriegserklaerung der Sterngruppe gegen Grossbritannien

Grosse Erregung in Palaestina wegen der Wahlen

Goering hatte das Gift stets bei sich

德文《新时日报》上刊载的关于上海犹太人选举出席第 22 届世界锡安主义代表大会代表的报道。

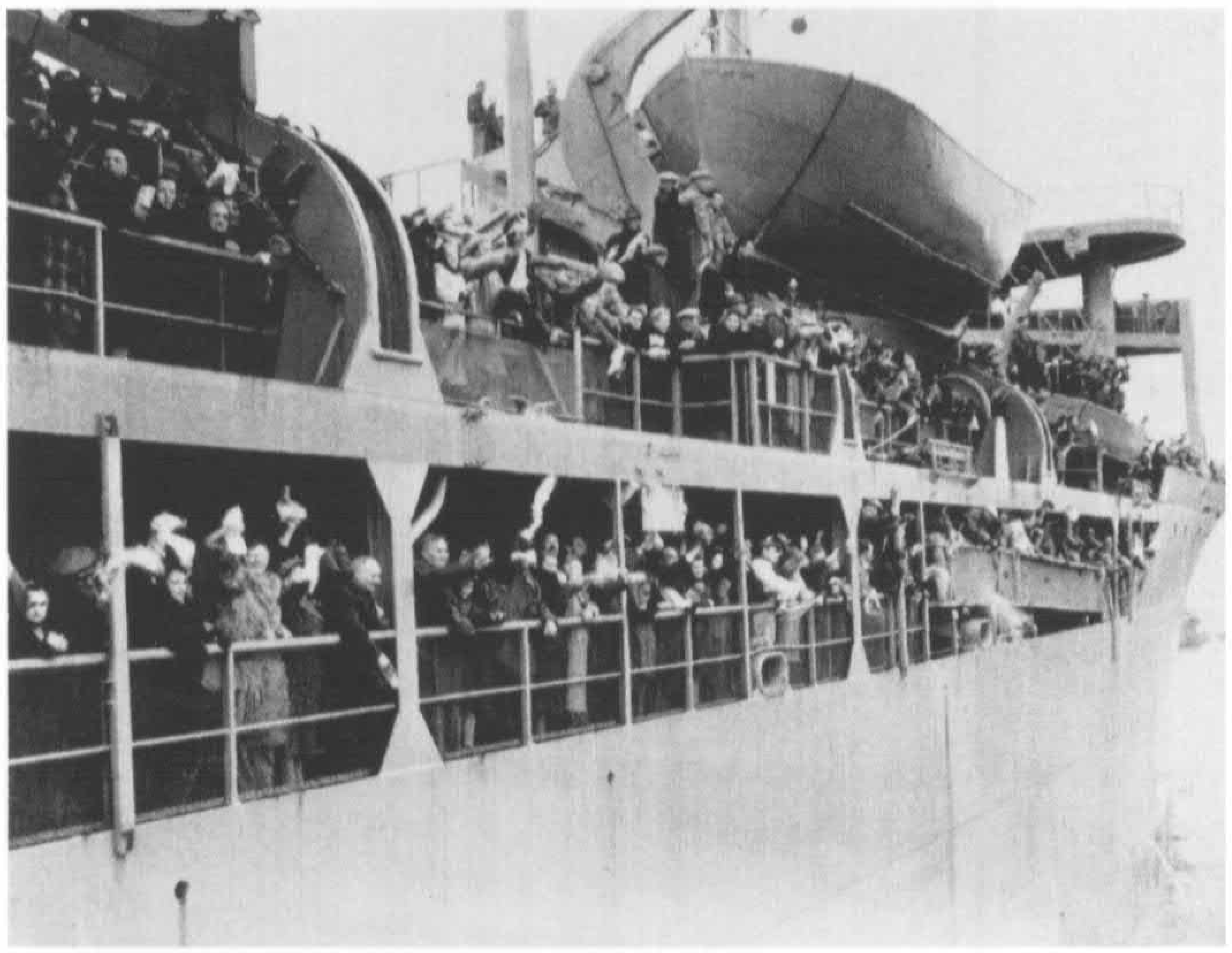
Die Neue Zeit (*The New Time*), German bi-weekly in Shanghai, reported the result of the election of delegates to 22nd World Zionist Congress. The election was held in Shanghai on October 27, 1946.

1947 年 4 月 19 日,上海犹太青年协会编写的纪念华沙犹太区起义[22] 4 周年专辑,编写人主要是来自波兰的犹太难民。

Yiskor commemoration issue for the fourth anniversary of the uprising of the Warsaw Ghetto, published by the Shanghai Jewish Youth Council in Shanghai on April 19, 1947.

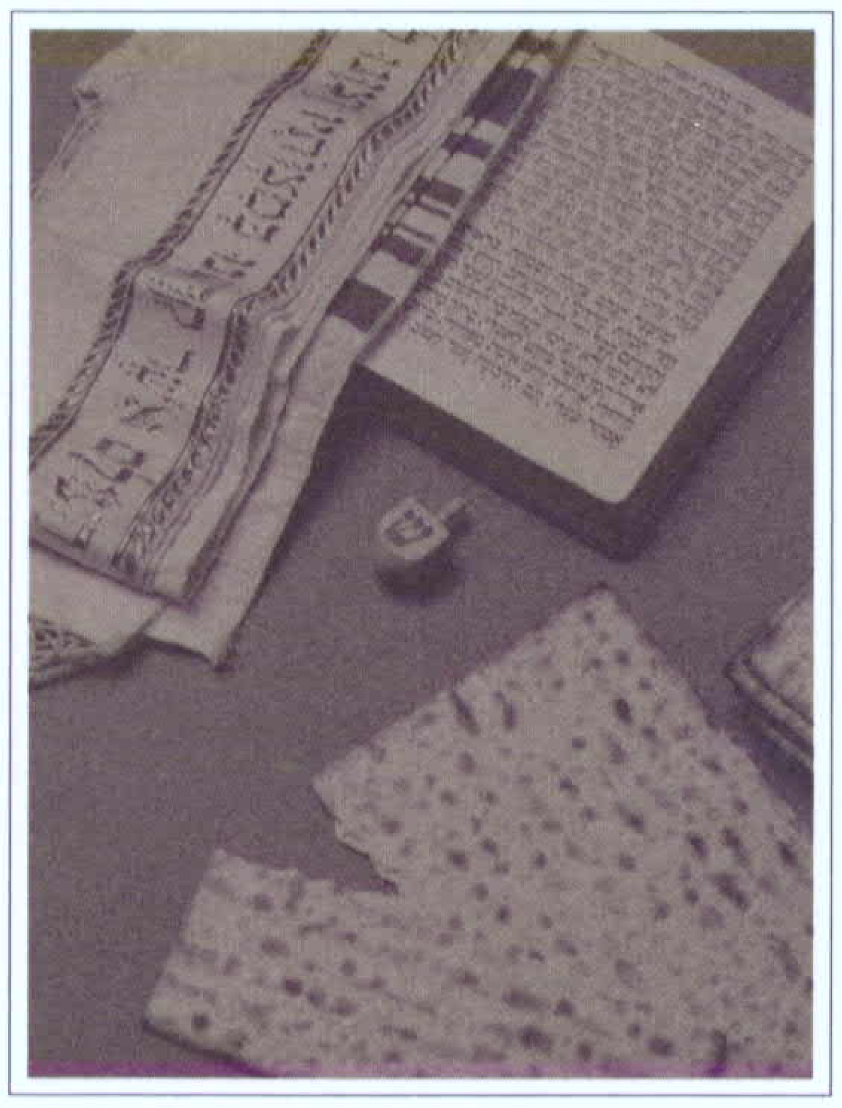
1948 年 4 月, 虹口“贝塔”成员演出话剧“华沙起义”, 图为部分演员合影。

Group of participants presenting the play The Uprising of the Warsaw Ghetto, staged by members of Hongkew Betar in Shanghai in April, 1948. Courtesy of Sam (Fritz) Gottfried.



再见吧，上海！犹太难民离开战时避难地前往新的定居国。
Goodbye, Shanghai! Jewish refugees leaving Shanghai for new settlements in 1947.

再见吧，中国!部分犹太难民经香港前往澳大利亚，这是他们离香港时向救助了自己的中国和中国人民告别。
Goodbye, China! A group of Shanghai Jewish refugees leaving Hong Kong for Australia. Many Jewish refugees left Shanghai for re-settlements via Hong Kong. Courtesy of Peter Pulver.



中犹传统友谊的历史篇章

The Historical Pages of Traditional Friendship between the Chinese and Jewish People

V

中犹传统友谊的历史篇章

The Historical Pages of Traditional Friendship between the Chinese and Jewish People

中华民族和犹太民族的文化传统具有许多相同相似之处，如两者都重视家庭纽带和教育功能，两者均吸收了诸多外来文化但主体精神却一以贯之。在中国，从未产生过欧洲那种源于宗教民族偏见的反犹主义。来华犹太人受到博大精深的中华文化的熏陶，反过来也以自身的文化传统影响了中国社会。近代以来，中犹两大民族都遭受了深重的民族灾难，因而在反法西斯斗争及民族解放、复兴事业中互相同情，互相支持。中国人民强烈谴责纳粹反犹暴行，积极救助犹太难民，在华犹太人也积极支持并参与中国人民的抗日斗争。不少犹太朋友还投入了创立和建设新中国的伟大事业之中，有的至今仍在为中国的改革发展贡献力量。

“二战”后中国又陷入内战之中，许多在华犹太人因种种复杂因素而陆续离开中国。新中国成立后，不少犹太人仍在中国的土地上安居乐业，直至“文化大革命”爆发才被迫离去。在作为中国领土一部分的香港和台湾，则一直存在 着活跃的犹太社团。今天，“中国犹太人”生活在世界各地，他们的性格、喜好、职业各异，却有一个共同点——将中国视为“故乡”，称自己为“中国通”。他们不忘在中国度过的难忘岁月，纷纷建立联谊组织，经常举行活动，还出版各类刊物。中国实行改革开放以来，他们纷纷携子女重返

故里寻旧访友、参观旅游,有的还来华投资经商,参与到"故乡"新一轮大发展的热潮之中。1992 年中以两国建立外交关系,进一步促进了犹太人重返中国的潮流。目前,在北京、上海等地又出现了由工商业者、技术专家、外交官和留学生组成的新的犹太居民群体,而在回归中国后的香港,犹太社团也更显勃勃生机。

由许许多多普通的中国人和犹太人在中国土地上谱写的中犹传统友谊的历史篇章,将在人类发展的史册上永远闪烁灿烂的光芒。

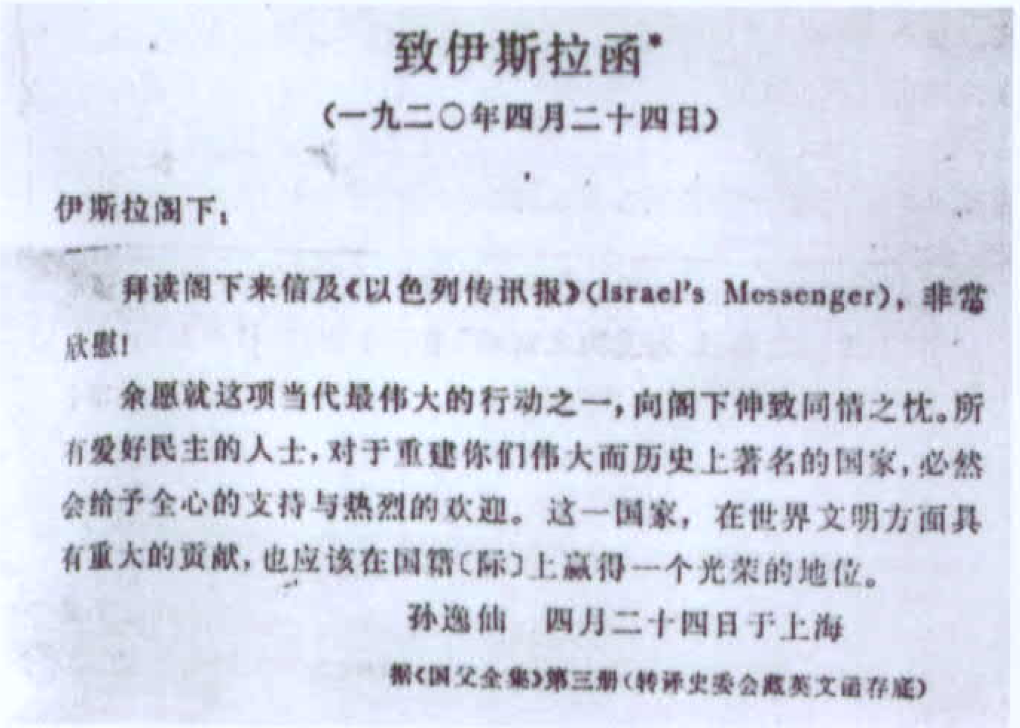
The Chinese and Jewish peoples share many similarities in their cultural traditions. Both emphasize the bonds of family and the importance of education, and both have absorbed foreign cultural influences while continuing to preserve their own essence. China never produced the kinds of religious prejudice and racial discrimination that gave rise to anti-Semitism in Europe. The Jews who came to China were nurtured in some cases by the breadth and profundity of Chinese culture; likewise, they with their own cultural traditions had an influence on Chinese society. In modern times, the Chinese and Jewish peoples have both endured great national suffering, and consequently have given each other mutual sympathy and support in their struggles against fascism as well as in their efforts to achieve national liberation and revival. The Chinese people resolutely condemned Nazi anti-Jewish violence and actively aided Jewish refugees, and Jews in China also actively supported and participated in the Chinese people's struggle in resistance to the

Japanese. Some Jewish friends even actively participated in the efforts to establish and build New China, and to this day, many continue to donate their energies on behalf of Chinese reform and development.

After the Second World War, China descended into civil war, and, for a variety of reasons, a number of Jews left China. Following the establishment of the People's Republic of China, a number of Jews continued to live and work in peace on Chinese soil, and it was not until the outbreak of the "Cultural Revolution" that they were forced to leave. Jewish communities have continuously thrived in Hong Kong and Taiwan as part of China. Today, "Chinese Jews" live throughout the world. While their natures, pursuits, and occupations differ, they nevertheless have a common point—recalling China as their "home" and consider themselves "old China hands". In order not to forget the memorable years they spent in China, they have established associations that frequently hold events and issue various publications. Since the introduction of China's policies of reform and openness, they have returned with their children to their former homes in order to seek their roots, visit old friends and travel. Some have come to China to invest and do business, participating in their former-home's new upsurge of development. In 1992, China and Israel established diplomatic relations, further encouraging the return flow of Jews to China. At present, Beijing and Shanghai have begun to see the emergence of new Jewish communities made up of businesspeople, technical experts, diplomats and foreign students. Since Hong Kong's return to China, the Jewish community there has once more come to life.

These pages in history, composed on Chinese soil by many ordinary Chinese and Jews and catalogueing the traditions of Sino-Jewish friendship, form a chapter in the history of human progress that will forever shine.

互相同情与支持
Mutual Sympathy and Support



致伊斯拉函*

(一九二〇年四月二十四日)

伊斯拉阁下：

拜读阁下来信及《以色列传讯报》(Israel's Messenger)，非常欣慰！

余愿就这项当代最伟大的行动之一，向阁下伸致同情之忱。所有爱好民主的人士，对于重建你们伟大而历史上著名的国家，必然会给予全心的支持与热烈的欢迎。这一国家，在世界文明方面具有重大的贡献，也应该在国箬〔际〕上赢得一个光荣的地位。

孙逸仙　四月二十四日于上海

据《国父全集》第三册（转译史委会藏英文函存底）

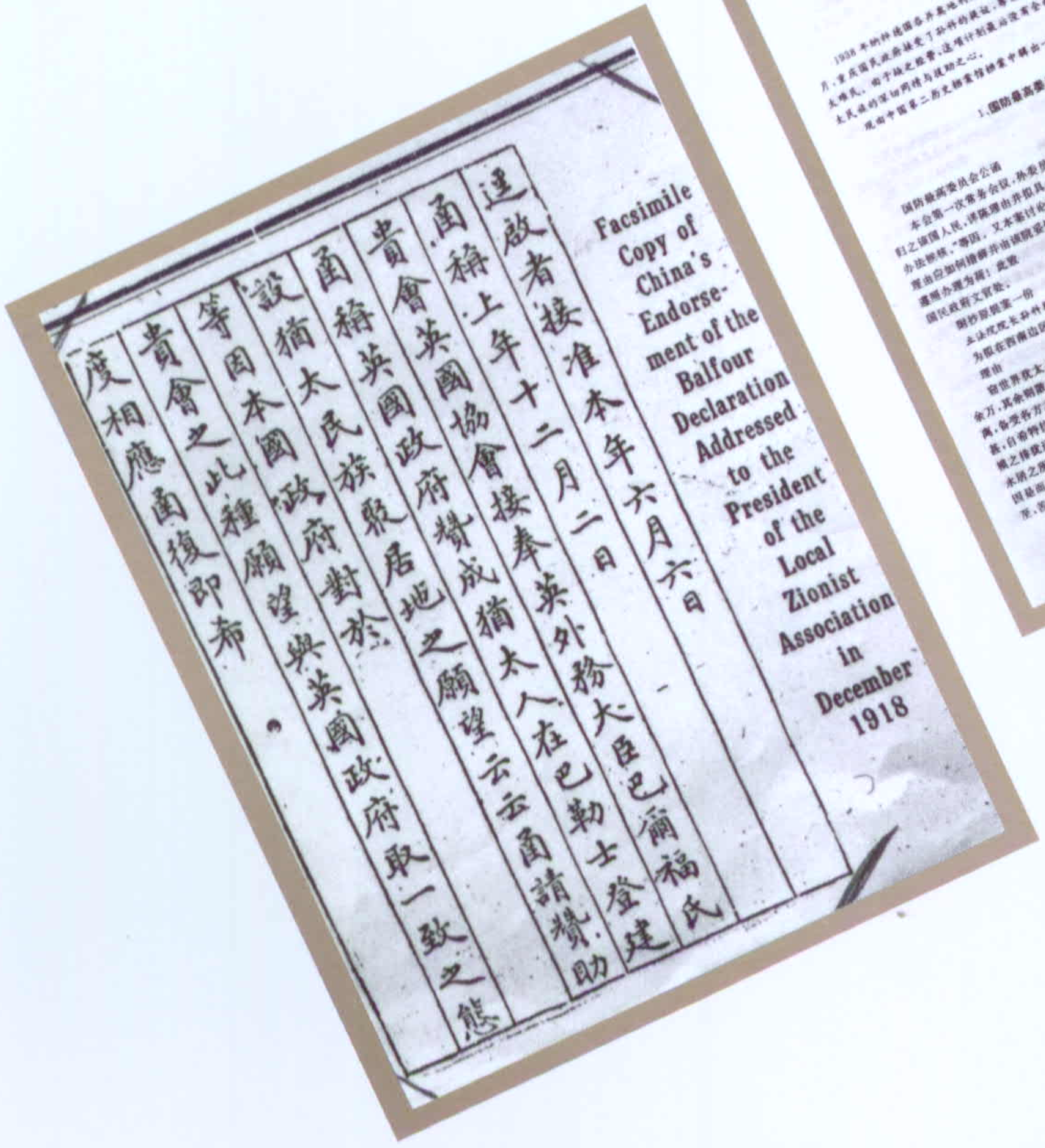
孙中山先生在写给上海犹太社团领袖伊斯拉(即前面提到的埃兹拉)的信中，对犹太民族的复兴事业给予热忱的同情与支持。这是收集在《孙中山全集》中由英文转译成中文的函件。

A letter from Dr. Sun Yat-sen to N.E.B. Ezra, leader of the Shanghai Jewish Community, in which Dr. Sun expresses his sincere support to the Zionist movement. (This is a Chinese translation of the English original.) From the Bibliography 18.

孙中山与其夫人宋庆龄合影。前已提到宋庆龄强烈抗议纳粹反犹暴行并全力救助犹太难民。

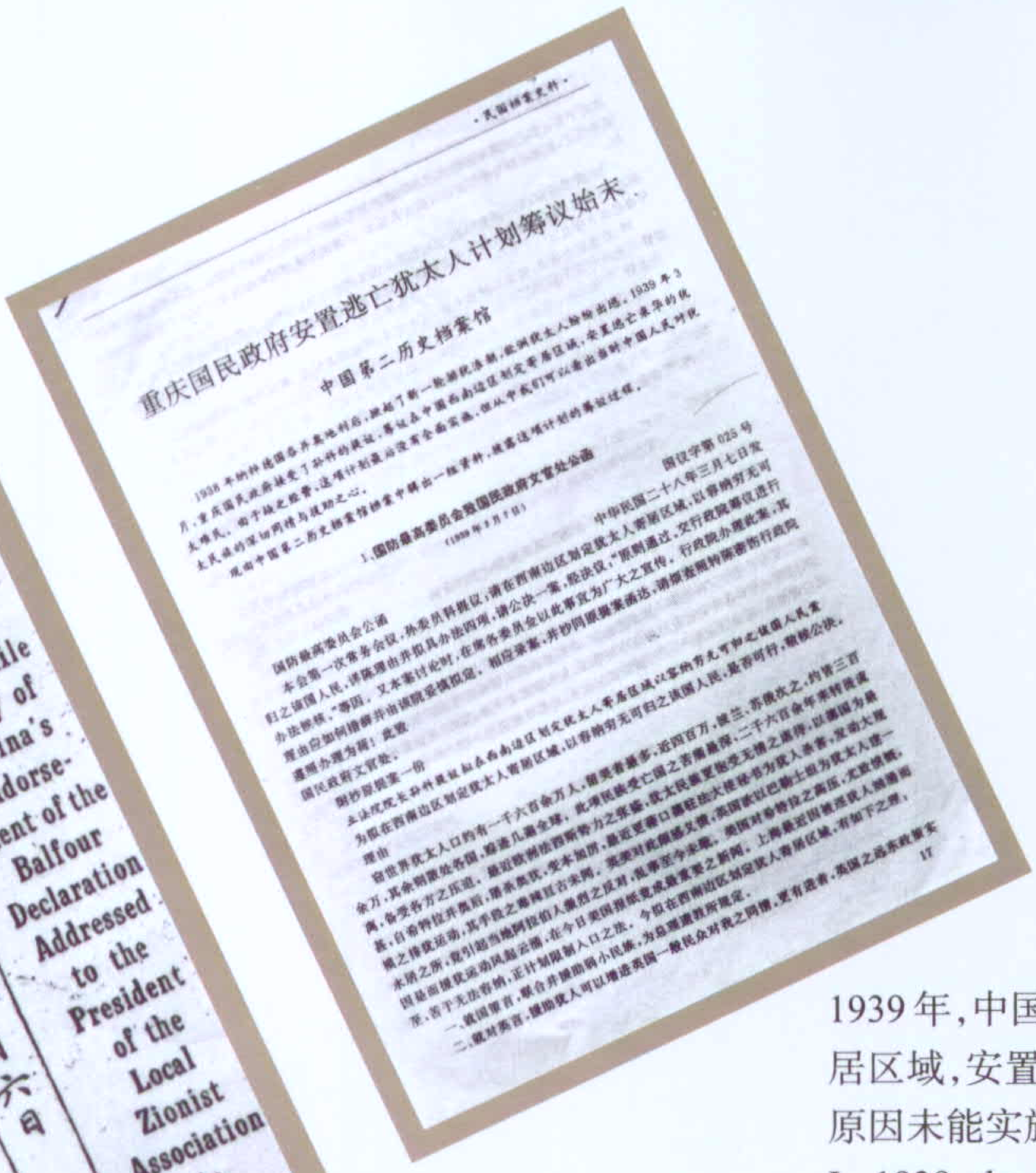
Dr. Sun Yat-sen with his wife, Soong Qingling. As described previously, Soong Qingling strongly denounced Nazi anti-Jewish violence and spared no effort on behalf of aiding Jewish refugees(see p93).

From the Bibliography 11.



逕啟者接准本年六月六日
函稱上年十二月二日
貴會英國協會接奉英外務大臣巴爾福氏
函稱英國政府贊成猶太人在巴勒士登建
設猶太民族聚居地之願望云云函請贊助
等因本國政府對於
貴會之此種願望與英國政府取一致之態
度相應函復即希

Facsimile Copy of China's Endorsement of the Balfour Declaration Addressed to the President of the Local Zionist Association in December 1918



重庆国民政府安置逃亡犹太人计划筹议始末

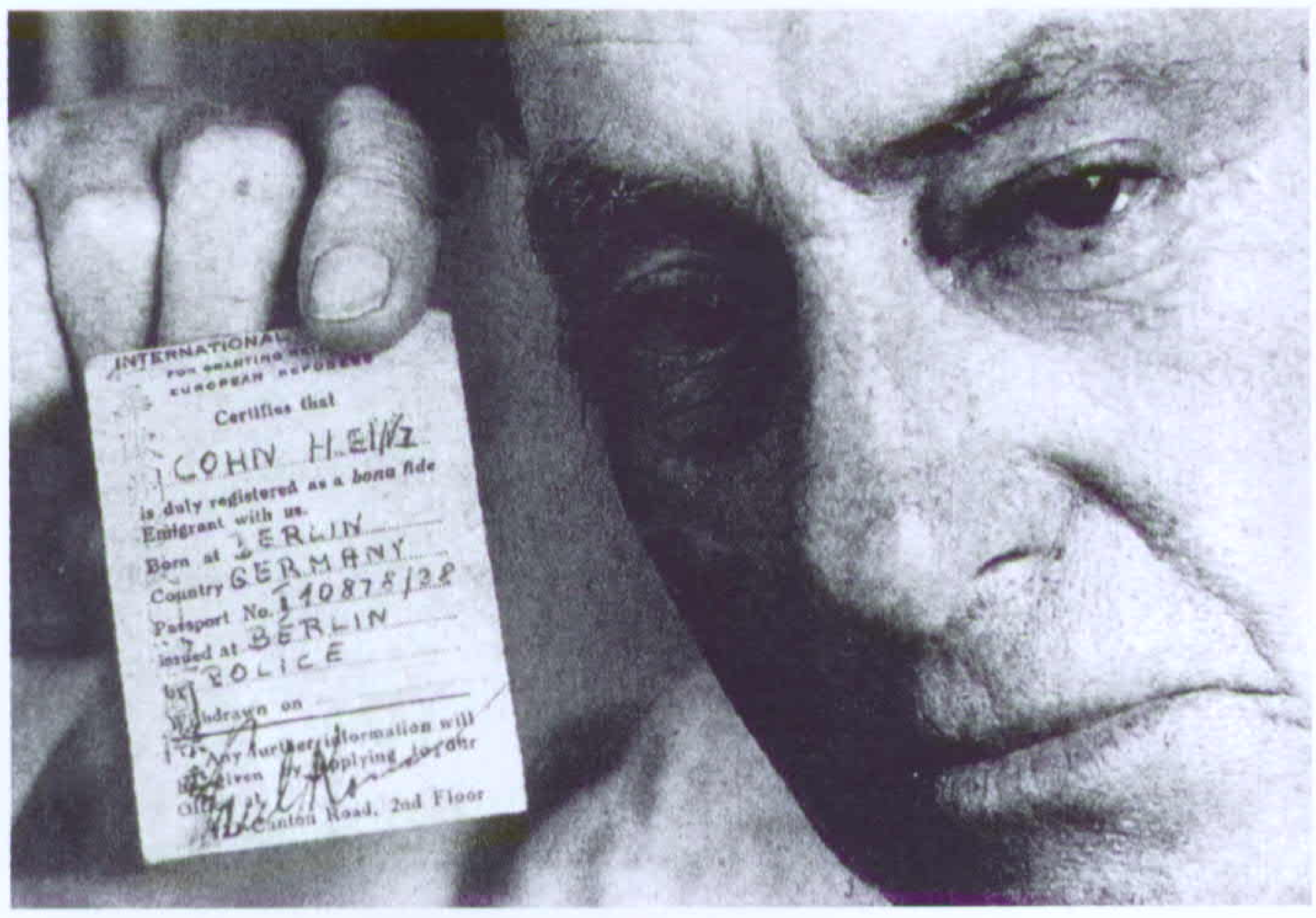
中国第二历史档案馆

1939年,中国国民政府曾计划在云南划定寄居区域,安置欧洲犹太难民。后因种种复杂原因未能实施。这是披露该史实的文章。

In 1939, the Chinese Government planned to set aside territory in Yunnan for the resettlement of Jewish refugees from Europe. For various reasons, the plan was never carried out. This is an article announcing this plan. From the Bibliography 93.

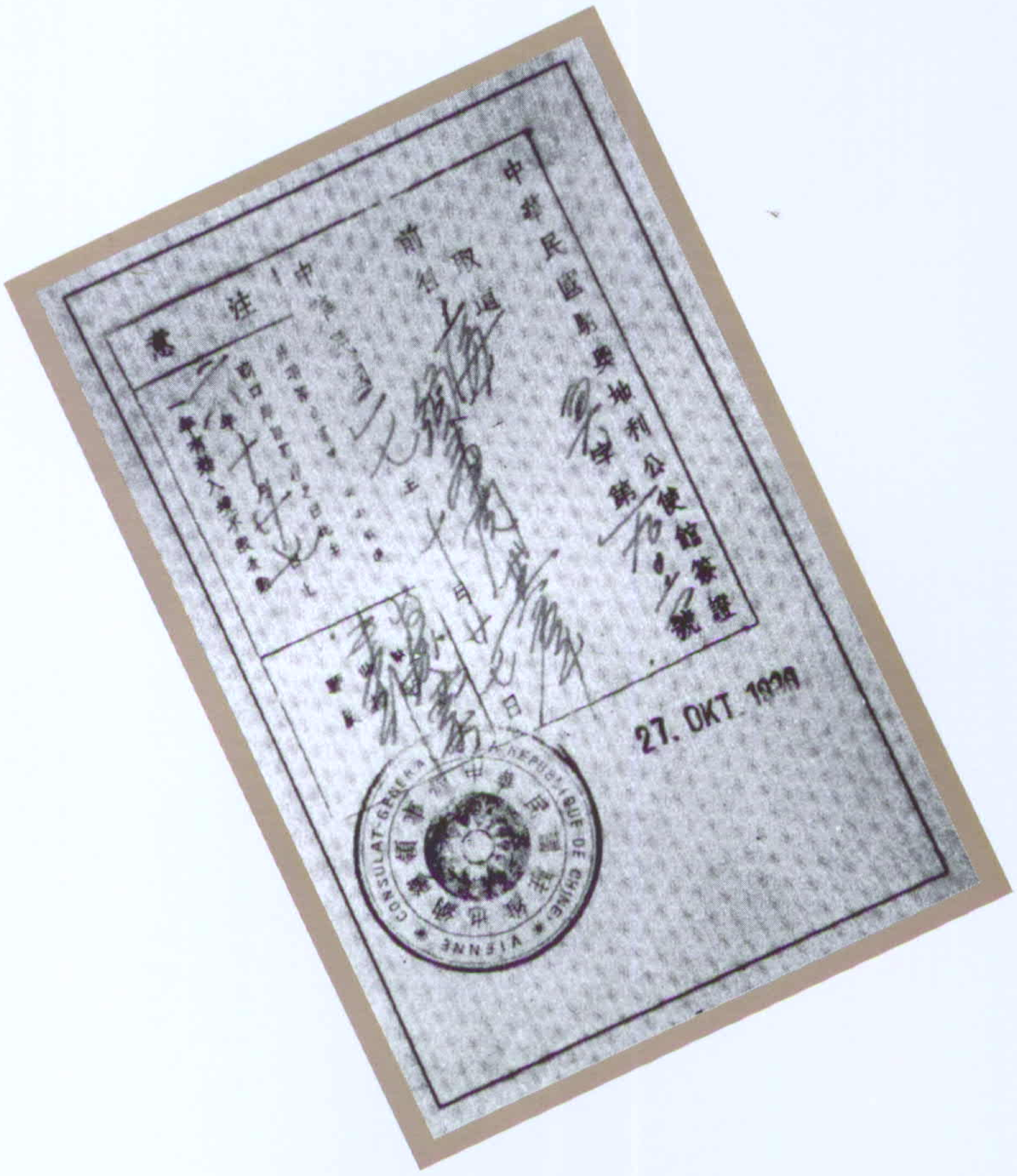
1918年12月14日,当时中国政府的外交部次长陈箓复函上海锡安主义协会,表示中国支持在巴勒斯坦重建犹太民族家园。

On December 14, 1918, Mr. Tcheng Loh, Vice-Minister of Foreign Affairs of the Chinese Government informed the Shanghai Zionist Association that the Chinese government respected the spirit of the Balfour Declaration.



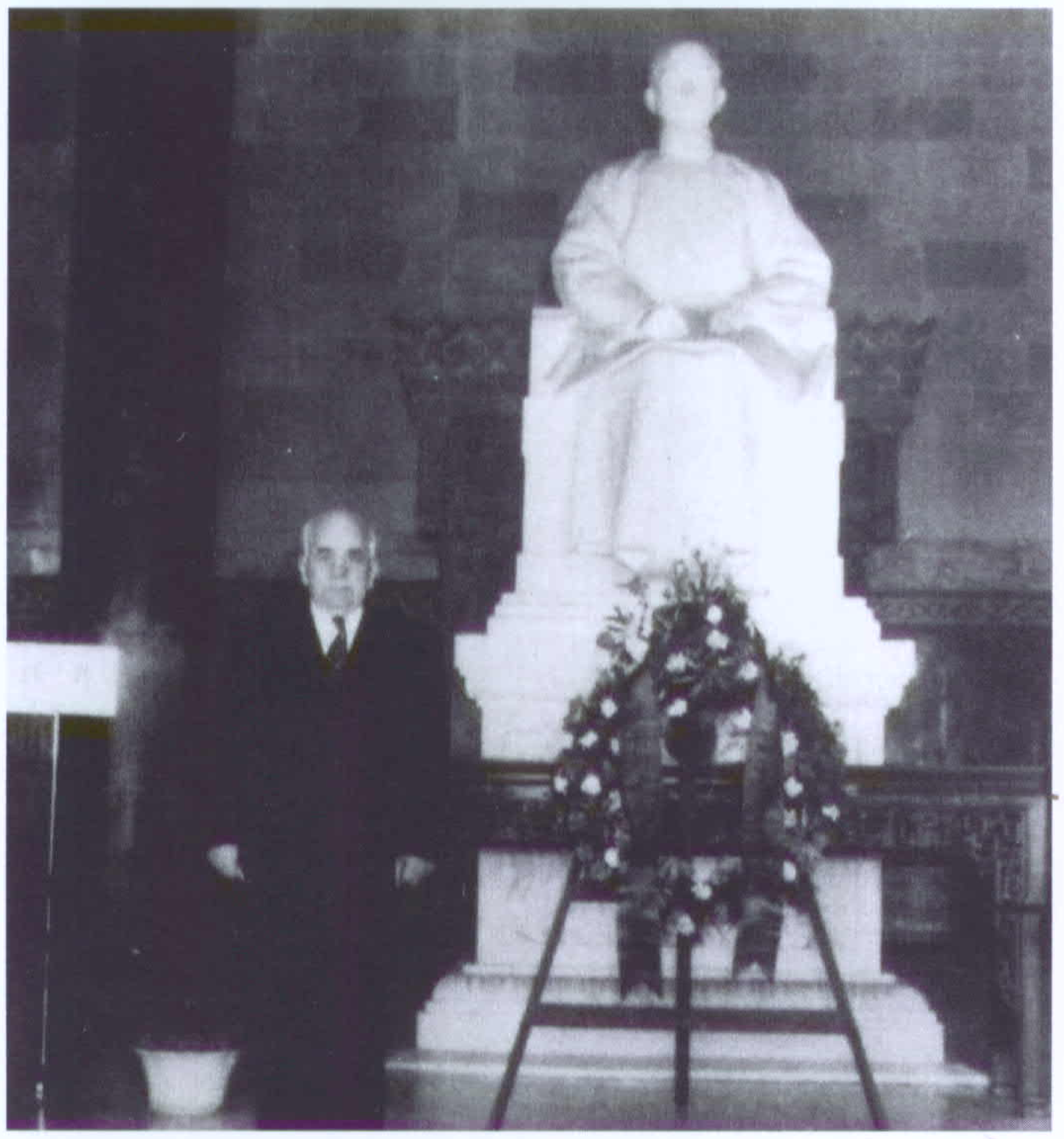
当年的犹太难民海因茨·柯亨,现住洛杉矶。他激动地说:"我永远感谢中国人民,因为要不是他们的救助,我就不可能在这里向你们讲这个故事"。

Heinz J. Cohn with his old ID card in Shanghai. He said: " I have my life to thank to the Chinese people, because if it weren't for them, I wouldn't be able to tell this story." From the Bibliography 100.



这是前面提到的何凤山博士当年签发给犹太人赴上海的签证。

A Chinese visa to Shanghai issued by Dr. He Fengshan (see p94), Chinese consul general to Vienna. Austrian Jews used such visas to escape from Nazi-occupied Austria. From the Bibliography 68.



莫里斯·科亨(1887-1970),1922-1925年间任孙中山先生的副官。孙中山先生去世后,他曾为多位中国领导人工作,升任中国军队中的犹太籍将军。1949年后,他是中华人民共和国的亲密朋友。他不论到何处总是佩两把手枪,博得了"双枪科亨"的外号。图为科亨在南京中山陵献花圈。

Morris Cohen ("Two-Gun Cohen," 1887-1970), aide-de-camp to Dr. Sun Yat-sen from 1922 to 1925. Following Dr. Sun's death, he worked for a series of Chinese leaders and rose to become a Jewish general in the Chinese Army. He was also a close friend of the People's Republic after 1949. He got the name " Two Gun" because he habitually carried two pistols. This photo shows Cohen at the Sun Yat-sen Mausoleum in Nanjing. From the Bibliography 76.

伊斯雷尔·爱泼斯坦早年参加保卫中国同盟中央委员会,致力于中国人民的民族解放事业。图为爱泼斯坦(左一)与该同盟领导人宋庆龄(左四)、廖承志(右一)等合影。

Israel Epstein in his early years joined the China Defence League and became a member of its Central Committee. He devoted himself to the cause of Chinese national liberation. Epstein (far left) with the leaders of the CDL, including its heads Soong Qingling (fourth from the left) and Liao Chengzhi (far right), 1938. From the Bibliography 19.

1950年,时任中华人民共和国副主席的宋庆龄会见科亨。

Morris Cohen meeting with Soong Qingling (Madame Sun Yat-sen), then Vice President of the People's Republic of China, 1950. From the Bibliography 76.

迈克尔·鲍罗庭，俄国犹太人，1923年9月作为共产国际代表来华，曾任孙中山的政治顾问、国民政府最高政治顾问。

Michael (Mikhail) Borodin (1884-1952), a Russian Jew, in September 1923 became the representative of the Comintern in China and served as a political advisor to Dr. Sun Yat-sen and the Nationalist Government. From the Bibliography 17.

犹太医生汉斯·米勒(左，1915-1994)，1939年从德国来到延安，参加了中国人民的抗日斗争，曾在八路军、解放军中担任高级军医职务。解放后曾任北京医学院副院长。右为他的朋友马海德。

Jewish doctor Hans Müller (left, 1915-1994) came to China from Germany in 1939 to participate in the struggle of the Chinese people against Japan's invasion. He held high-ranking medical posts in the 8th Route and People's Liberation Armies. After 1949, he served as the Vice President of Beijing Medical School. On his right is close friend Ma Haide. From the Bibliography 19.

德国犹太人耶娃·萧(汉名叶华)在苏联与中国革命诗人萧山结识并结为伴侣,1940 年到延安参加革命。这是叶华与萧山 20 世纪 30 年代在苏联的合影。

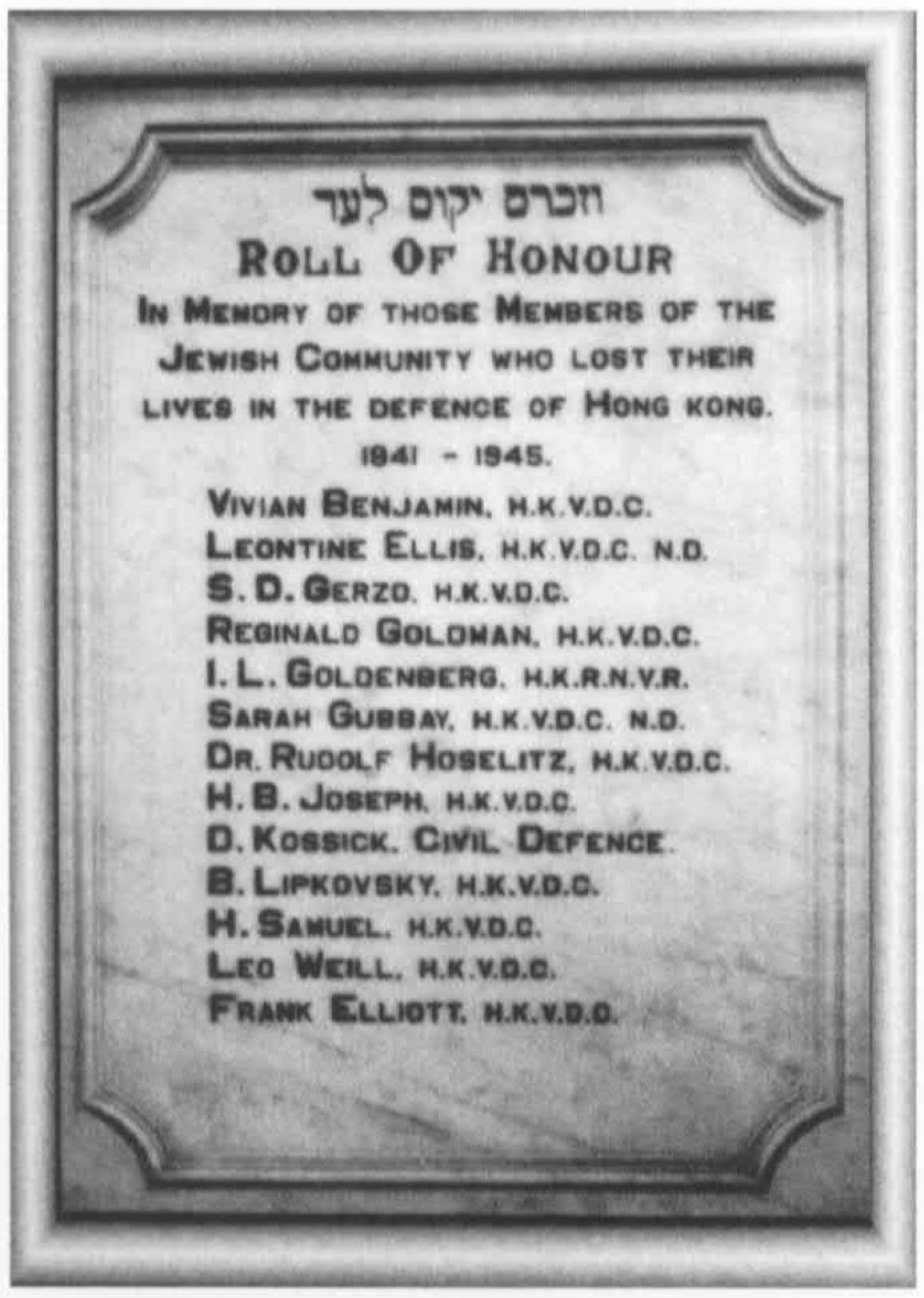
Eva Xiao (Chinese name is Ye Hua), a German Jew, met and married the Chinese left-wing poet Xiao Shan in the Soviet Union. In 1940, she went to China to join the anti-Japanese war. Ye Hua and Xiao Shan in the Soviet Union, 1930s. From the Bibliography 14.

美国犹太人沙博理 1947 年来到中国,与进步作家、演员凤子结婚,并参加了中国革命。

Sidney Shapiro, born in Jewish family in Brooklyn, New York, came to China in 1947, where he later married the left-wing author and actress Feng Zi and joined the Chinese Revolution. From the Bibliography 15.

威尔海姆·迈因策尔医生(1909-1984)与夫人的合影。他是德国犹太人,曾参加抗日战争,成为中国军队中的一位高级医官,1949 年,与他的中国妻子移居以色列。现迈因策尔夫人仍住在海法。

Dr. Wilhelm Mainzer (1909-1984), a Jewish doctor who came to China from Germany. He joined the anti-Japanese war and became a high-ranking medical officer in Chinese army. He and his Chinese wife immigrated to Israel in 1949. He died in 1984. Mrs. Mainzer continues to live in Haifa. Courtesy of S. Gottfried.



许多香港犹太人在保卫香港、反抗日寇的斗争中献出了自己的生命。这块纪念碑是专为悼念在 1941-1945 年抗日斗争中牺牲的香港犹太人而建立的。

A memorial tablet was laid at the Ohel Leah Synagogue in Hong Kong in memory of those members of the Jewish Community who lost their lives in the defence of Hong Kong, 1941-1945. From the Bibliography 70.

汉斯·希伯(右)(1897-1941),德国犹太作家兼记者,1939 年参加新四军,1941 年 11 月牺牲于山东沂南县。

Hans Shippe (1897-1941, right), a writer and reporter from Germany, was the first Jewish volunteer to fall in battle on China's soil during her war against Japanese aggression.

中国人民为希伯建立的纪念碑。

Memorial plaque for Hans Shippe on a monument erected on July 7, 1944. It reads: "For the internationalist cause he worked in Europe and Asia, shedding his blood in the Yimeng Mountains in battle against the Japanese invaders."

从左至右:刘少奇、罗生特、陈毅,1941 年 4 月摄于苏北。

From left to right: Liu Shaoqi (who later became President of the People's Republic of China), Dr. Jacob Rosenfeld, and General Chen Yi (later Marshal and the Foreign Minister of the PRC). The photo was taken in northern Jiangsu, 1941. Courtesy of Shen Qizhen.

一位中国老人把一面锦旗赠给罗生特的侄女安·玛格丽特·费丽亚,锦旗上写着:“没有罗大夫,就没有俺一家”。

An elderly Chinese man presents a banner to Dr. Jacob Rosenfeld's niece, Ann. The banner reads: "My family would not have survived without Dr. Rosenfeld." From the Bibliography 84.

罗生特(1903-1952),1939 年从奥地利来上海的犹太难民,1941 年离沪参加抗日战争,在中国共产党领导的军队中工作达 10 年之久,曾任解放军纵队卫生部长,1950 年去以色列探亲,1952 年因病在以色列去世。

Dr. Jacob Rosenfeld (1903-1952), a Jewish refugee who came to Shanghai from Austria in 1939. He left Shanghai to join the anti-Japanese war in 1941 and served in the ranks of the Communist-led army for ten years, eventually reaching the rank of Commander of the Medical Corps. In 1950 he traveled to Israel to visit relatives, and in 1952 passed away there following an illness. From the Bibliography 84.

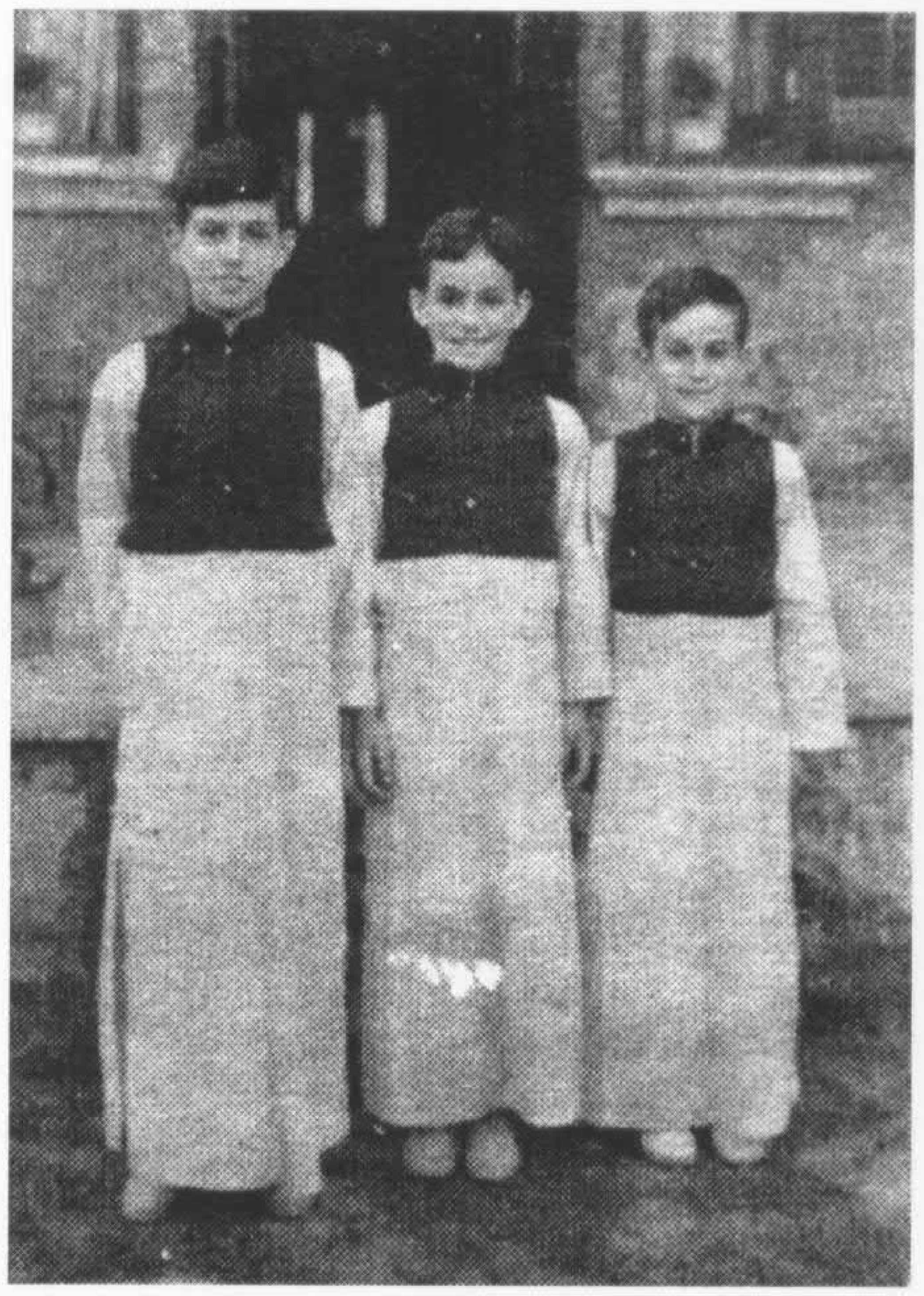
文化交融
Acculturation

犹太儿童与中国少年在一起。
A German Jewish child with a Chinese boy in front of the "Café Europe" on Bubbling Well Road, Shanghai. Courtesy of Hans Jorysz.

中国少年顾浩和犹太少年罗汉士相识于1939年的上海，成为亲密朋友，保持友谊至今。这是他们为纪念60年的友谊于1999年特制的瓷盘，上有两人当年的照片和今日的合影。
Gu Hao, then 17, and Hans Roenau, then 11, met in wartime Shanghai in 1939, and remained friends throughout the war years. This plate was made especially for their reunion in 1999. Two photos of them as boys and a recent photo of them are embedded in the gold-rimmed plate. Courtesy of Gu Hao.

来自俄国的犹太人兰德一家在上海居住期间爱穿中式服装。
Bela, Jackie and Marina in their Chinese brocade jackets. Courtesy of Jackie Rand.

前面提到的朱迪丝·哈撒两岁时与中国保姆在一起。
Judith Hasser (see p74), aged two, with her Chinese "amah" in the summer. From the Bibliography 52.



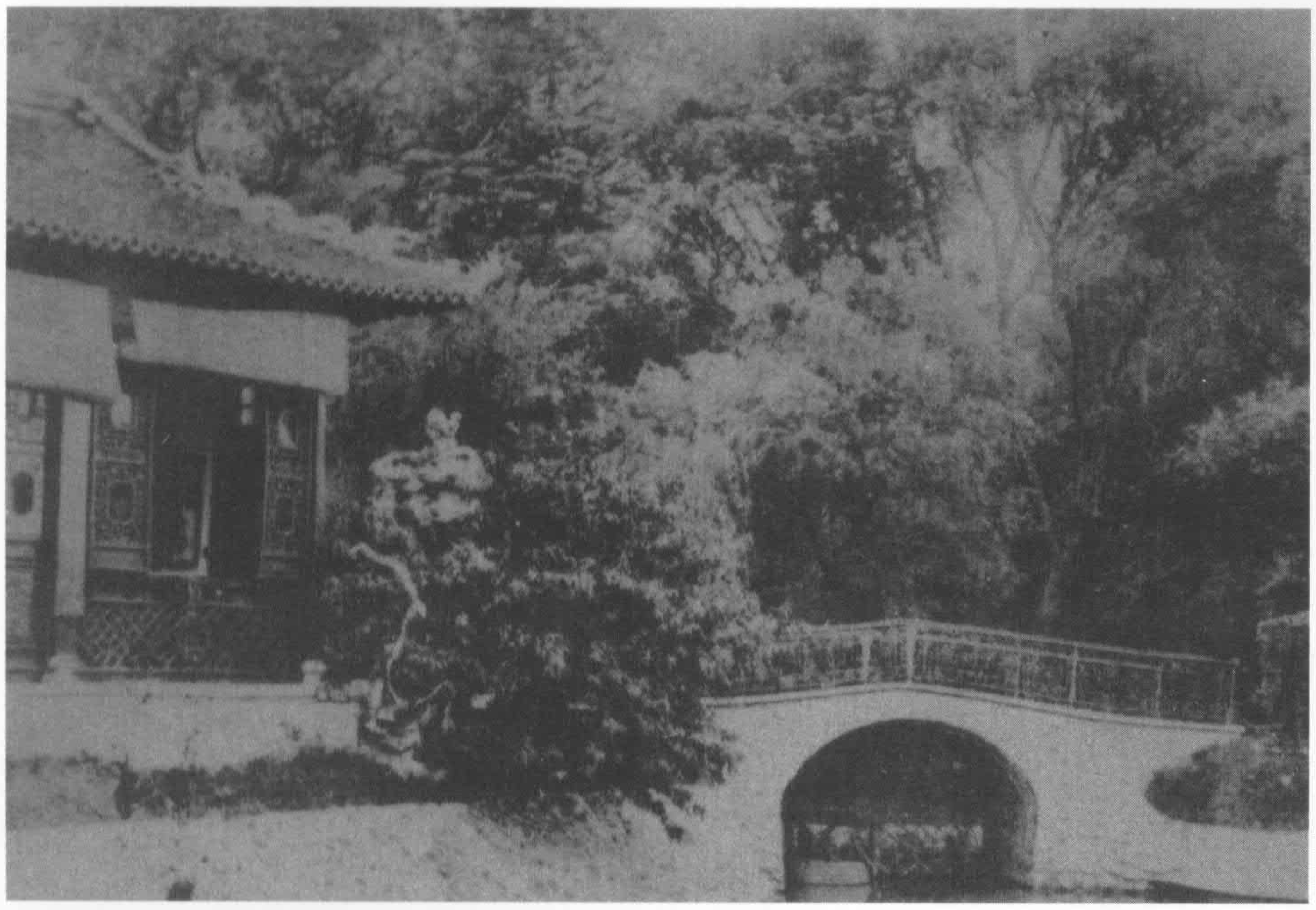
犹太孩子常穿中国传统服装。
Jewish children often wore traditional Chinese outfits. Courtesy of Matook Nissim.

内奥米和达格玛姐妹出生在上海，她们的父母是来自德国的犹太难民。这是她俩手抱中国娃娃、身穿中式童装的合影。

Noemi and Dagmar with Chinese dolls and dressed in Chinese clothes. Their parents came to Shanghai from Germany as Jewish refugees. Courtesy of Noemi Dalidakis.

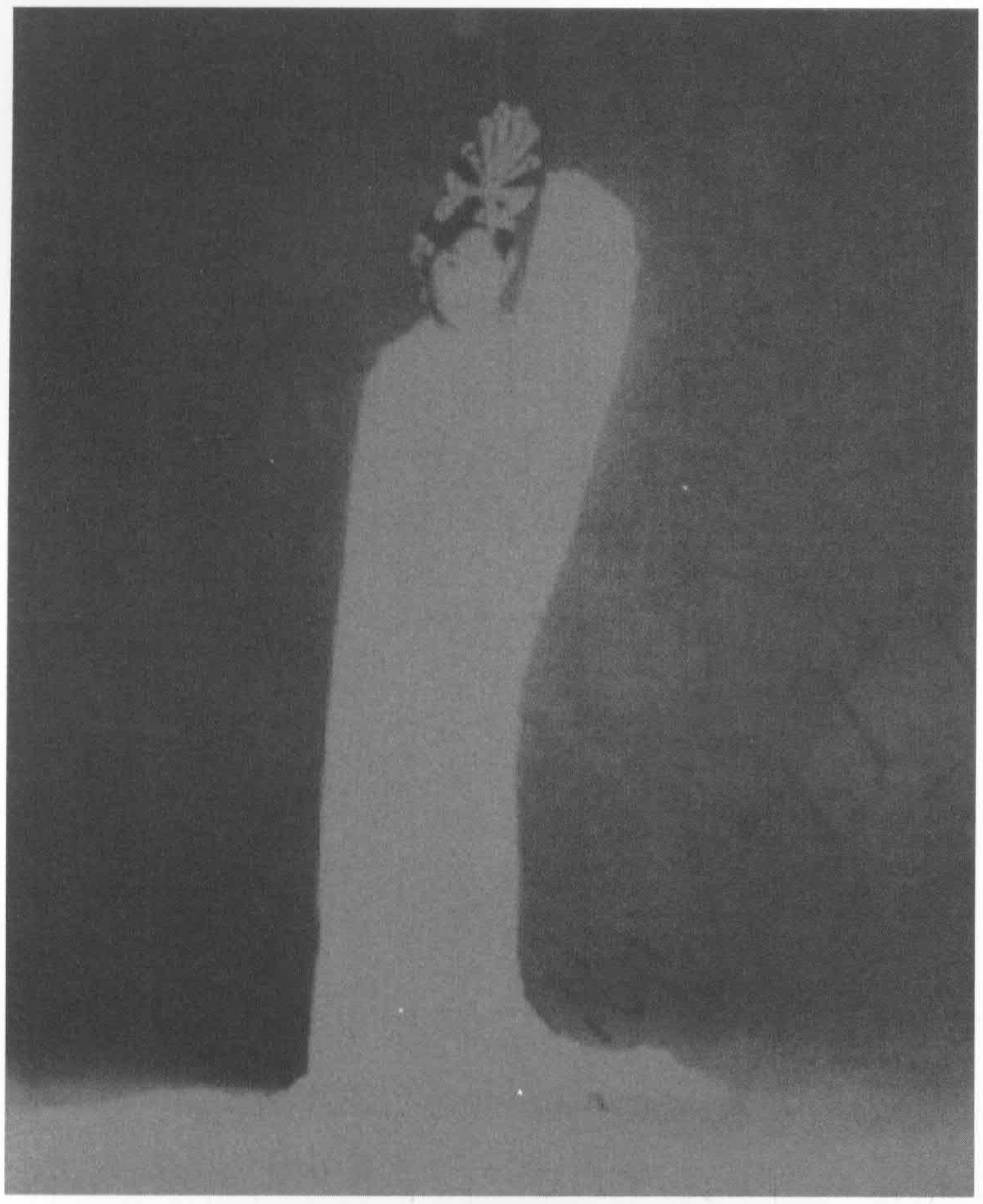
1942 年在上海颁发的中国式犹太人结婚证书。
Jewish wedding certificate in Chinese style, Shanghai, 1942. Courtesy of Peter Pulver.

当年上海犹太居民的邻居——王发良，已 81 岁高龄，现仍接待来自四方的访问者。图片由“犹太难民在上海”纪念馆提供。
Mr. Wang Faliang, 81, who lived in Hongkew alongside Jewish refugees throughout the war, shown with visitors in the former Ohel Moshe Synagogue.

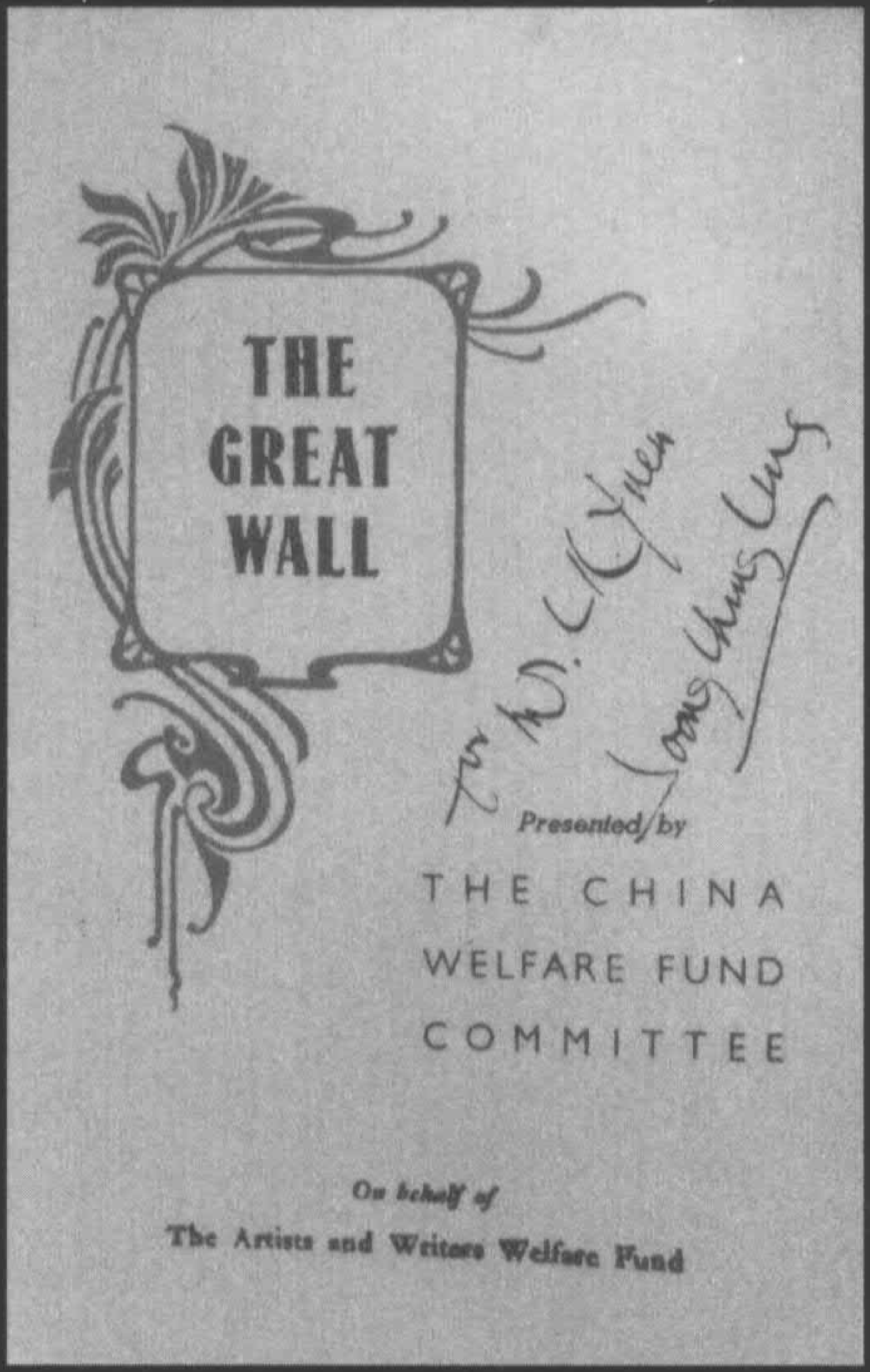


哈同生前十分喜爱中国文化，这是极具中国色彩的哈同花园。
During his life, Silas Hardoon was a great admirer of Chinese culture, as evidenced in Hardoon Garden(see p31), which was full of Chinese character. From the Bibliography 26.

这是霞飞路（今淮海中路）上由奥地利犹太人开的菲亚克斯餐馆的广告。当年餐馆的顾客中不仅有外国人，也有中国人，宋庆龄和宋美龄也光顾过这里。
Fiaker Café-Restaurant run by Austrian Jews on Ave. Joffre hosted not only foreigners but also Chinese celebrities, including Madame Sun Yat-sen and her sister, Madame Chiang Kai-shek. From the Bibliography 83.

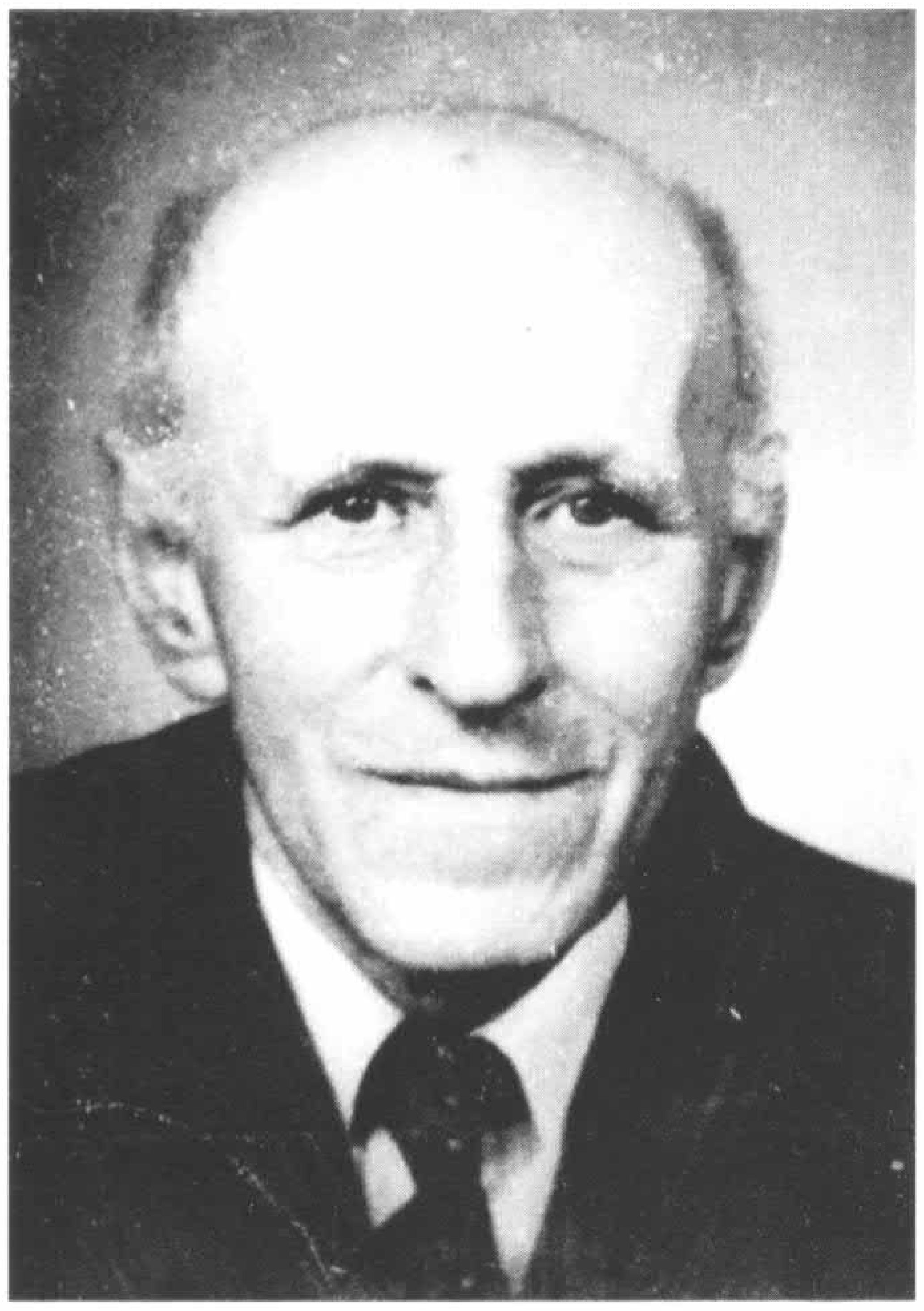


前面提到的慎昌洋行总经理伟贺慕·马易尔特别喜欢看梅兰芳表演的京剧，这是梅兰芳赠给伟贺慕的亲笔签名照片。
Vilhelm Meyer (see p75) was a great admirer of the Beijing opera star, Mei Lanfang, who presented him with this autographed photo.
From the Bibliography 11.



为募集文化福利基金，兰心大戏院义演由阿龙·阿夫夏洛莫夫作曲、导演的音乐歌舞剧《孟姜女》。图为宋庆龄签名送发的说明书。
In order to raise money for the welfare of writers and artists, a performance of the dance-drama "Meng Jiang Nu" by Aaron Avshalomov (see p84)was held at the Lyceum Theatre. The photo shows a statement signed by Soong Qingling （Madame Sun Yat-sen). From the Bibliography 19.

描绘当时上海著名的意大利犹太小提琴家及指挥家富华（左）和德国犹太大提琴家约阿希姆（右）在演奏的漫画。
Cartoon: Italian Jewish violinist and conductor Arrigo Foa (left) and German Jewish cellist Walter Joachim (right), Shanghai, 1948. Foa and Joachim lived in China for many years.



著名的犹太小提琴家维腾贝格教授来自德国，后成为上海音乐学院教授，直到去世。
Alfred Wittenberg, a famous violinist and professor at the Shanghai Conservatory of Music, came to Shanghai from Germany as a Jewish refugee and lived there until his death in 1953.

维利·唐是著名的犹太学者，上海亚洲研究会的创始人，他一生献身于成人教育事业。
Willy Y. Tonn, an eminent Jewish scholar and founder of the Asian Seminar in Shanghai. He devoted himself to the cause of adult education.

奥地利犹太画家弗里德里希·希夫（汉名许福）在上海创作了许多反映中国人民生活的优秀作品。

Friedrich Schiff, a Jewish artist who came to Shanghai from Austria.

德国犹太画家白绿黑，1940 年从德国来沪避难，1949 年移居美国。曾创作大量反映中国人民生活的版画作品，一部有关他在上海创作的作品集已于 1997 年出版。

David Bloch, a Jewish artist who fled to Shanghai from Germany in 1940. His Chinese name means "white, green, black". Bloch emigrated to the United States in 1949. A great number of his prints depict life in China, and a collection of his works related to his time in Shanghai was published in 1997.

白绿黑在上海举办个人画展的海报。

A program from Bloch's exhibition in Shanghai. From the Bibliography 64.

弗里德里希·希夫的漫画 “我爱中国人”。

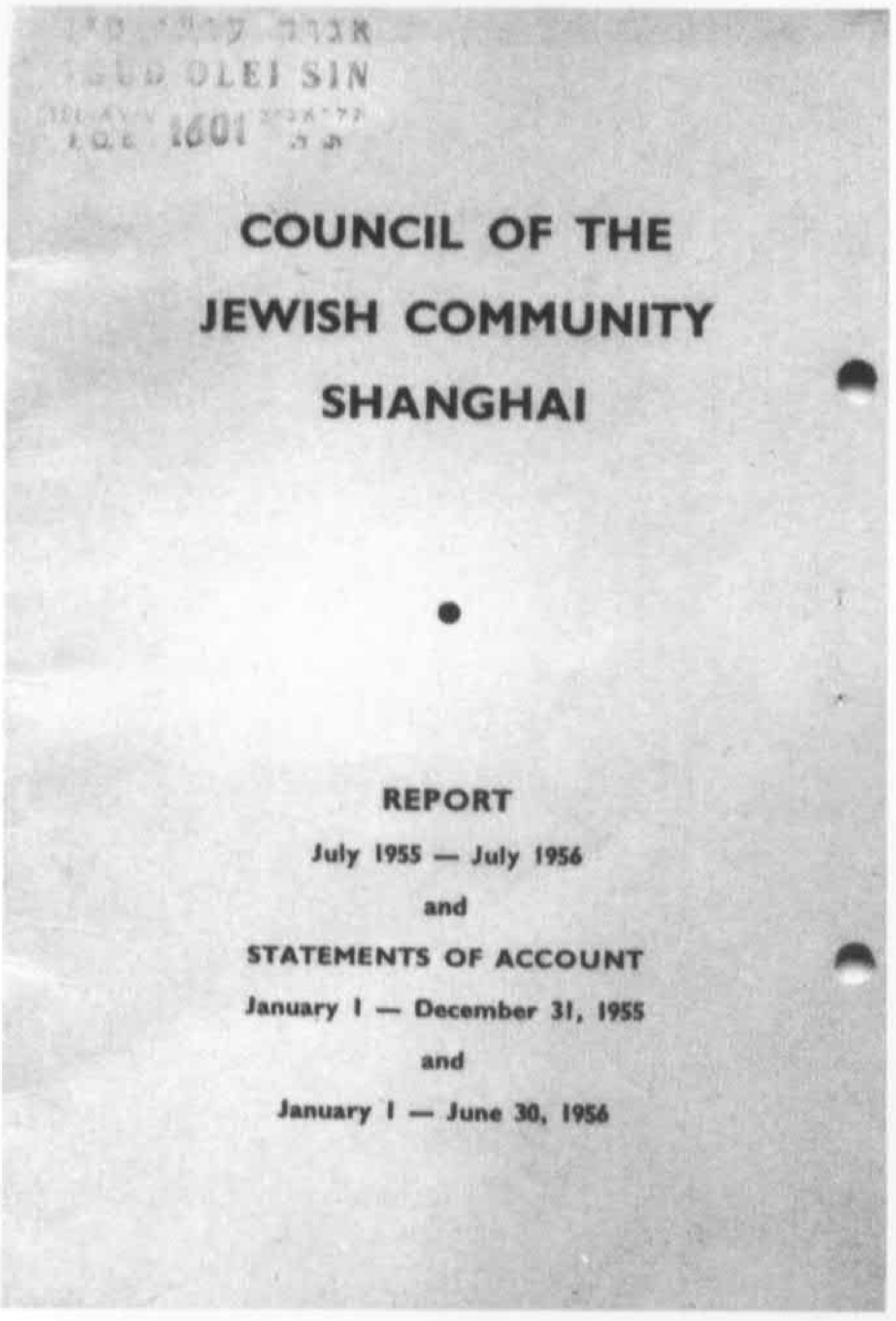
Friedrich Schiff's cartoon: I Like the Chinese. From the Bibliography 83.

新中国成立后仍在华安居和工作的犹太人

They Continued to Live and Work in China after 1949

上海犹太人于 1949 年 6 月 1 日成立了上海犹太社团委员会(简称“犹联”),该委员会成为解放后中国境内的主要犹太人组织。这栋楼曾经是上海犹联主要的活动中心。

View of the Shanghai Jewish Center Building, housing the office of the Council of the Jewish Community of Shanghai (CJCS), founded on June 1,1949. The Council was the main Jewish organization in China after 1949. From the Bibliography 66.

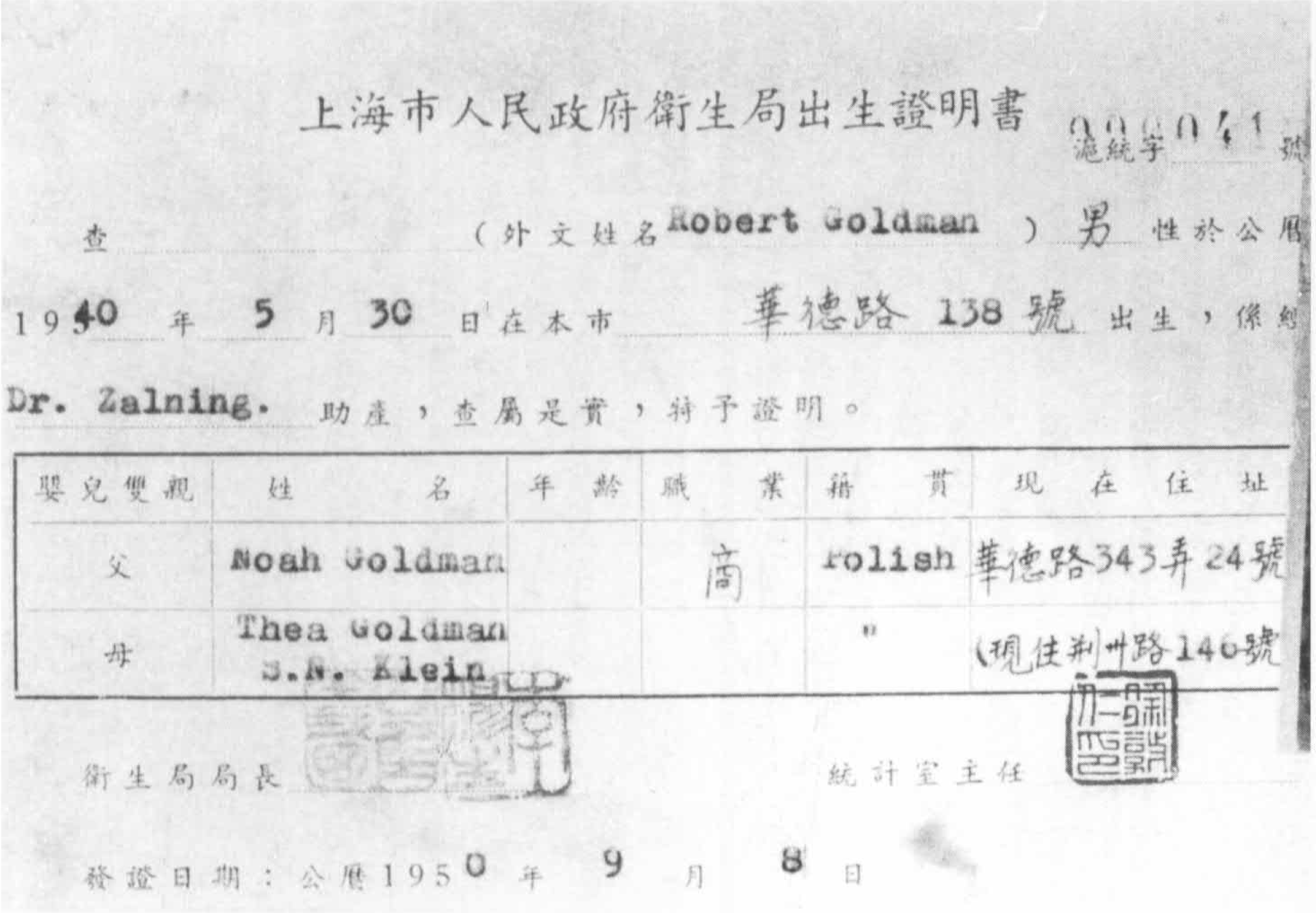


COUNCIL OF THE
JEWISH COMMUNITY
SHANGHAI

REPORT
July 1955 — July 1956
and
STATEMENTS OF ACCOUNT
January 1 — December 31, 1955
and
January 1 — June 30, 1956

上海犹联 1955 年 7 月至 1956 年 7 月年度工作报告。

Report, July 1955-July 1956, CJCS. From the Bibliography 66.



上海市人民政府衛生局出生證明書 滬統字000041號

查　　　　（外文姓名 Robert Goldman ）男 性於公曆

1940 年 5 月 30 日在本市 華德路 138 號 出生，係經

Dr. Zalning. 助產，查屬是實，特予證明。

嬰兒雙親	姓名	年齡	職業	籍貫	現在住址
父	Noah Goldman		商	Polish	華德路343弄24號
母	Thea Goldman S.N. Klein			"	（現住荆州路146號

衛生局局長　　　　統計室主任

發證日期：公曆1950 年 9 月 8 日

罗伯特·哥德曼，1940 年出生于上海的一个犹太难民家庭，直到 1958 年离开上海。这是解放后上海市人民政府卫生局给哥德曼补发的出生证明。

Robert Goldman was born in 1940 to a Jewish refugee family living in Shanghai, where he remained up until 1958. This is the birth certificate re-issued to Goldman by the Shanghai Bureau of Health after 1949. Courtesy of Faith Goldman.

哥德曼 1958 年与中国朋友在外滩合影。

Goldman with some Chinese friends on the Bund in Shanghai, 1958. Courtesy of Faith Goldman.

20 世纪 50 年代中，一批留沪犹太人与他们的中国朋友举行聚会。

A party with a group of Jews living in Shanghai and their Chinese friends, 1950s. Courtesy of Faith Goldman.

玛拉·莫斯塔芬 1954 年出生于哈尔滨，这是她与她的父母在松花江上太阳岛边泛舟，摄于 1956 年。

Mara Moustafine, a Jewish girl, was born in Harbin in 1954. Here she is shown with her parents, Inna and Alec Moustafine, at Sun Island on the Sungari(Songhua)River, Harbin, 1956. Courtesy of Mara Moustafine.

患有小儿麻痹症的伊斯加·伊麦斯， 是俄国犹太人列伊·伊麦斯与中国妻子所生的孩子，解放后长期生活在上海，并得到有关部门的关心和帮助。图片由犹太难民在上海纪念馆提供。

Itsk Imas, who suffered from infantile paralysis, was the child of Lei Imas, a Russian Jew, and his Chinese wife. He is still living in Shanghai and receives care and assistance from government authorities.

叶华解放后一直留在中国工作，并加入中国国籍，现为全国政协委员。这是 1995 年叶华在柏林德中友协组织的萧山诞辰 100 周年纪念会上作讲演。
Ye Hua (see p141) continued to work in China after 1949, eventually took Chinese citizenship, and is now a member of the National Committee of the Chinese People's Political Consultative Conference (CPPCC). She is shown speaking at a memorial held at Berlin's Sino-German Friendship Association commemorating the 100th anniversary of the birth of her husband, Xiao Shan. From the Bibliography 14.

前面提到的金诗伯，解放后任山东大学教授，图为他正在辅导研究生。
Sam Ginsbourg (see p55) teaching graduate students at Shandong University, where he was a professor after 1949. From the Bibliography 13.

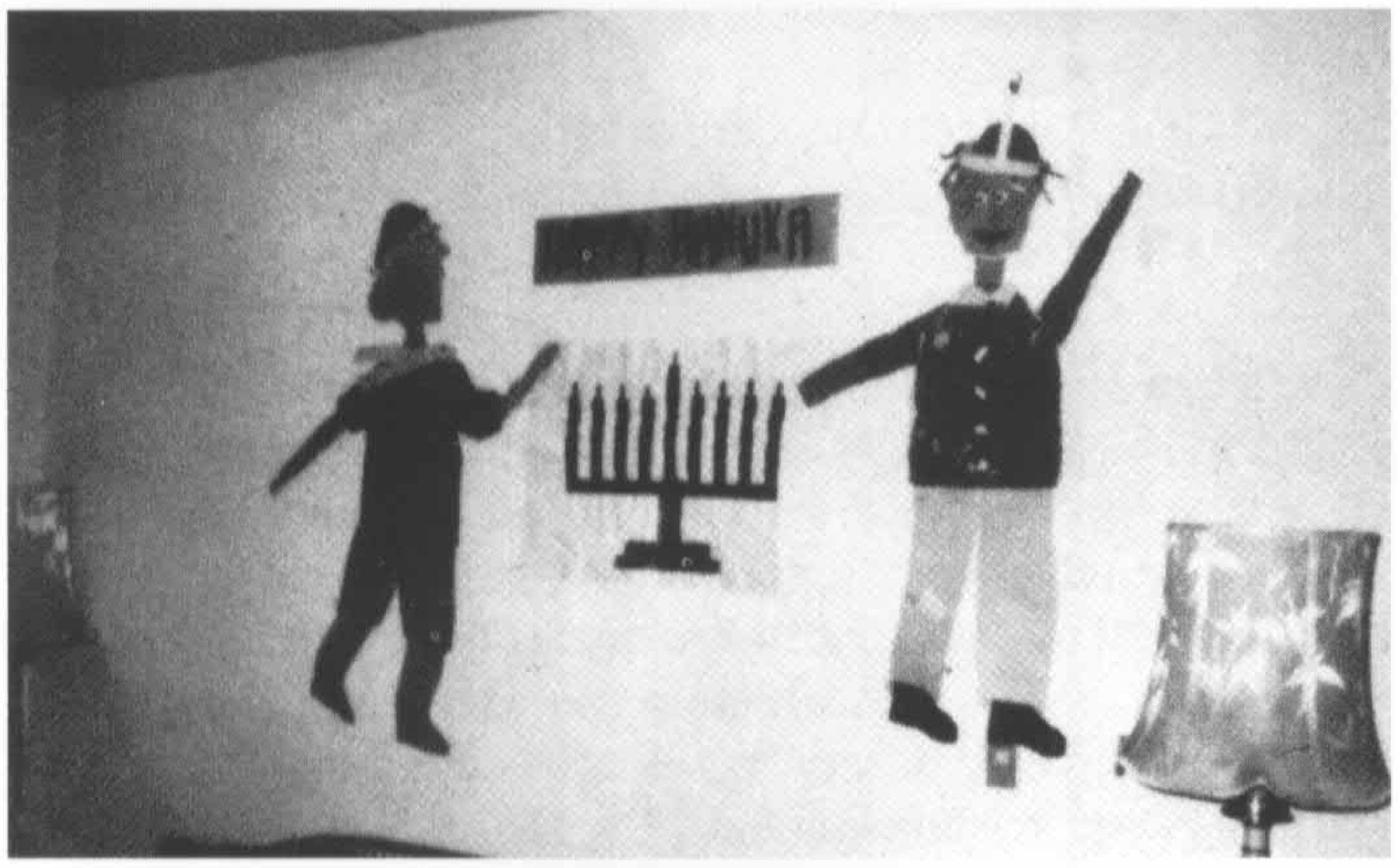
新中国成立后沙博理担任外文出版局英文专家，将大量中国文学作品介绍给世界。现任全国政协委员。这是沙博理 1991 年与全家合影。
After 1949, Sidney Shapiro (see p141) served as an English expert at the Foreign Languages Press, introducing a large number of Chinese literary works to foreign readers. He is now a member of the National Committee of CPPCC. Here he is shown with his family in 1991. From the Bibliography 15.

1993 年江泽民主席与沙博理在人民大会堂春节招待会上交谈。

Sidney Shapiro meeting with China's President Jiang Zemin during a Spring Festival reception held at the Great Hall of the People in Beijing in 1993. From the Bibliography 15.

爱泼斯坦解放后任宋庆龄创办的《中国建设》杂志总编辑，还被选为全国政协常委。这是邓小平祝贺爱泼斯坦 70 寿辰。摄于 1985 年 4 月 20 日。

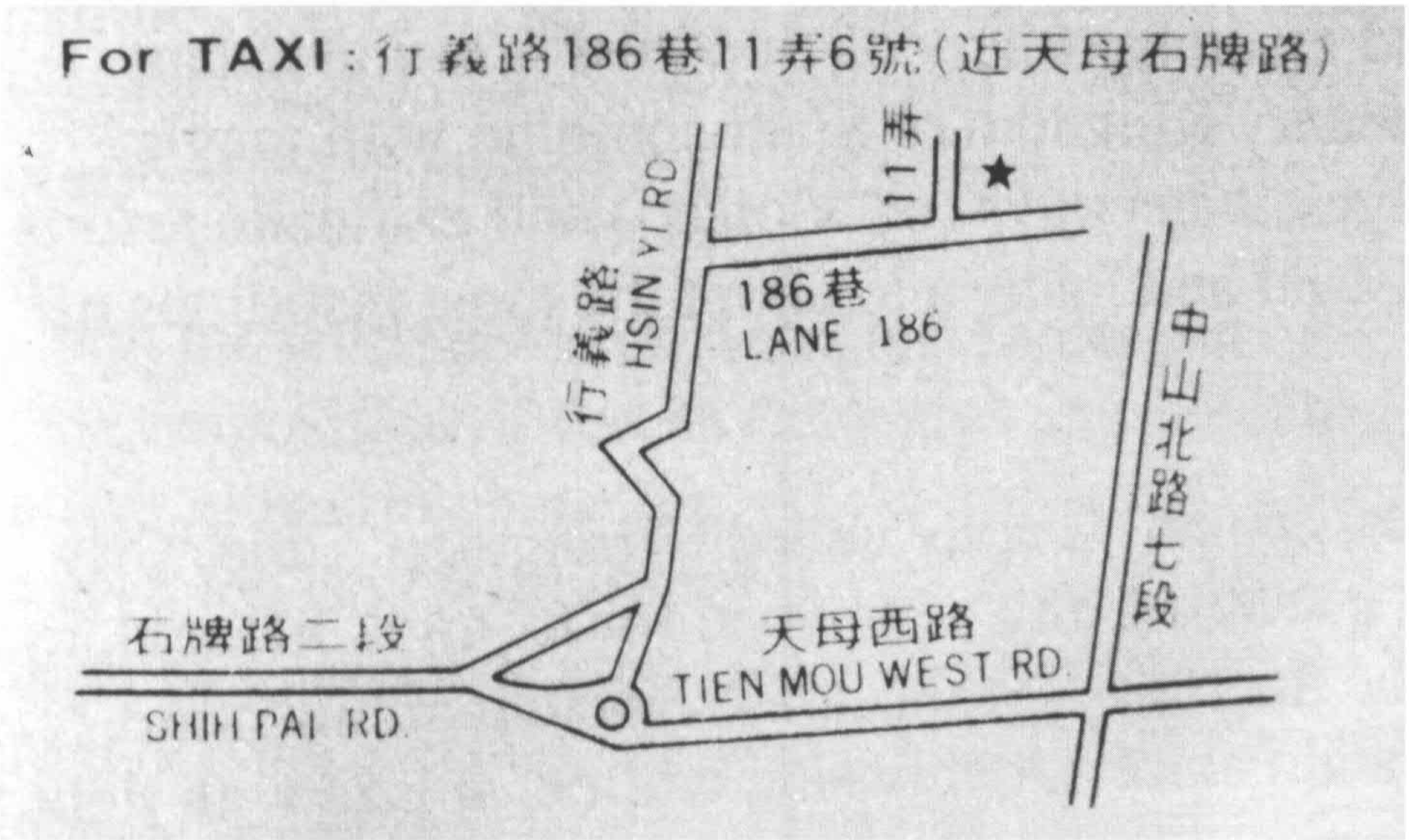
Israel Epstein (see p139)served as the Editor-in-Chief of *China Reconstructs*, a magazine founded by Madame Sun Yat-sen in 1952 and was elected a member of the Standing Committee of the National Committee of CPPCC. Here, Deng Xiaoping offers warm wishes to Epstein on his 70th birthday, April 20, 1985. From the Bibliography 19.



台北一直生活着一个不大却十分活跃的犹太社团，这是台北犹太社团正为迎接哈努卡节进行准备。
Hanukkah decoration, Taipei Jewish Community Center. A small, but active Jewish community has been in existence in Taipei. From the Bibliography 71.

20世纪50年代以来，香港犹太社团不断发展，这是90年代在香港举行的犹太哈努卡节庆贺仪式。
Since the 1950s, the Jewish community in Hong Kong has continued to thrive. Shown is Hanukkah Ball in Hong Kong, 1990s. From the Bibliography 70.

1991年建立的卡迈尔犹太学校促进了香港的犹太教育。
In 1991, the establishment of the Carmel Jewish Day School raised the level of Jewish education in Hong Kong. From the Bibliography 70.



标明前往台北犹太社团中心方向的指示牌。
Sign indicating directions to the Taipei Jewish Community Center, Taipei. From the Bibliography 71.

台北举办的希伯来语班。

Hebrew school class, Taipei. From the Bibliography 71.

中国实行改革开放以来，北京、上海等地又出现了由商人、外交官、专家和留学生组成的犹太居民群体。这是今日上海犹太人正在过哈努卡节。

Jews in Shanghai today, celebrating Hanukkah. Since China's policies of reform and openness, cities such as Beijing and Shanghai have begun to see the re-appearance of Jewish communities made up of businesspeople, diplomats, experts and foreign students.

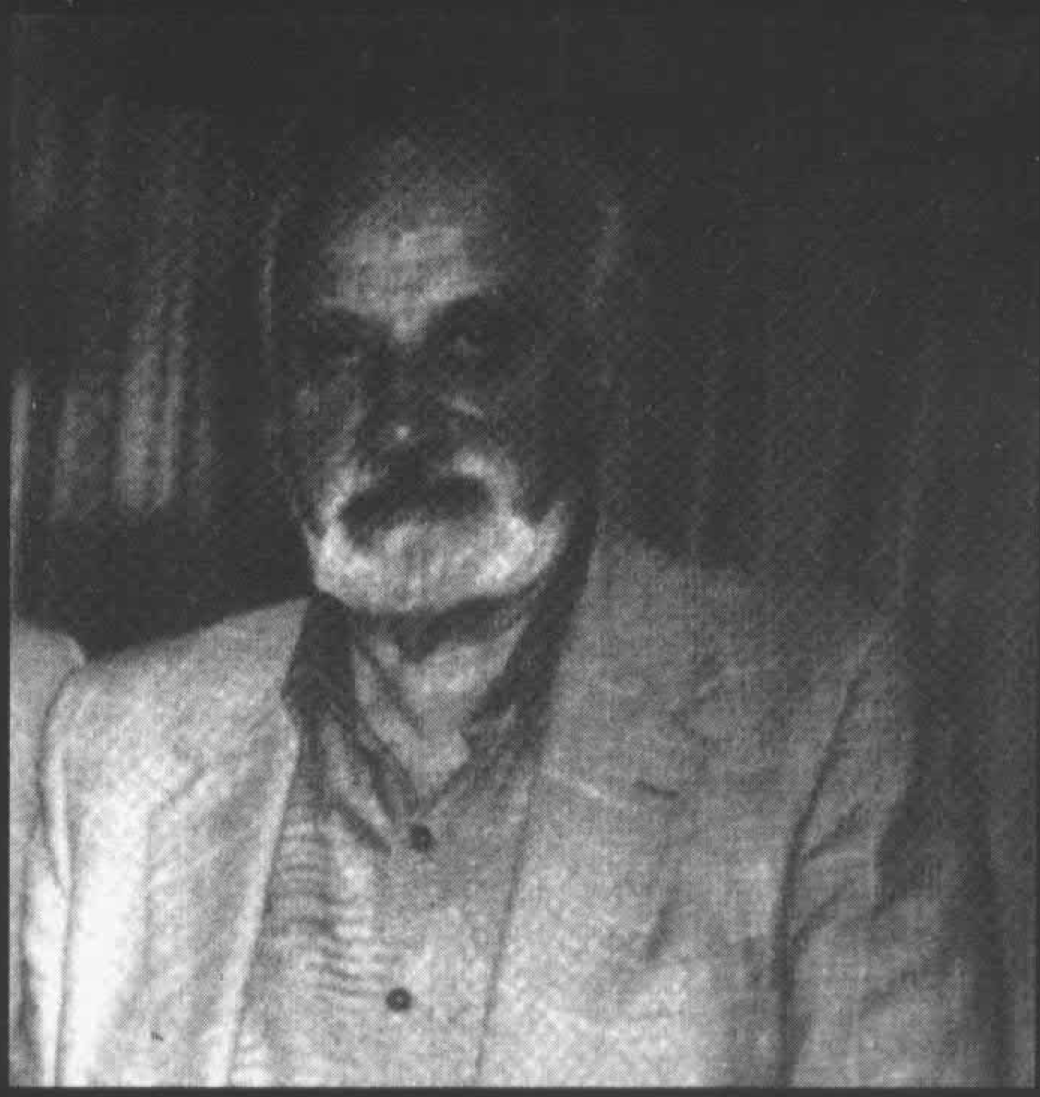
"中国犹太人"及其中国情结
"Jews from China" and Their Love for China

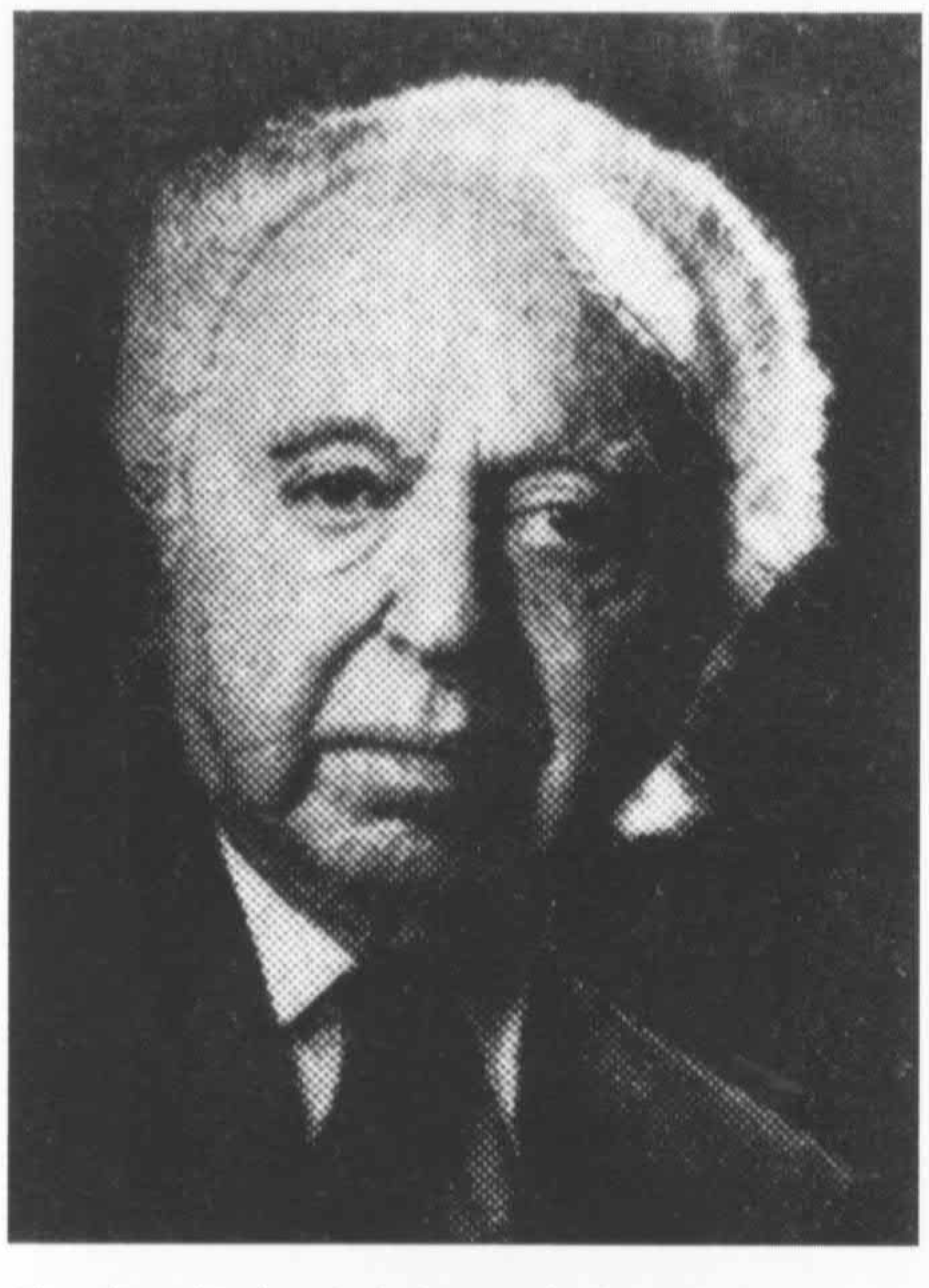
朱迪丝·本－埃利泽在以色列拉马特甘家中。摄于 1993 年。

Judith Ben-Eliezer (see p74) at her home in Ramat-Gan, Israel, 1993.

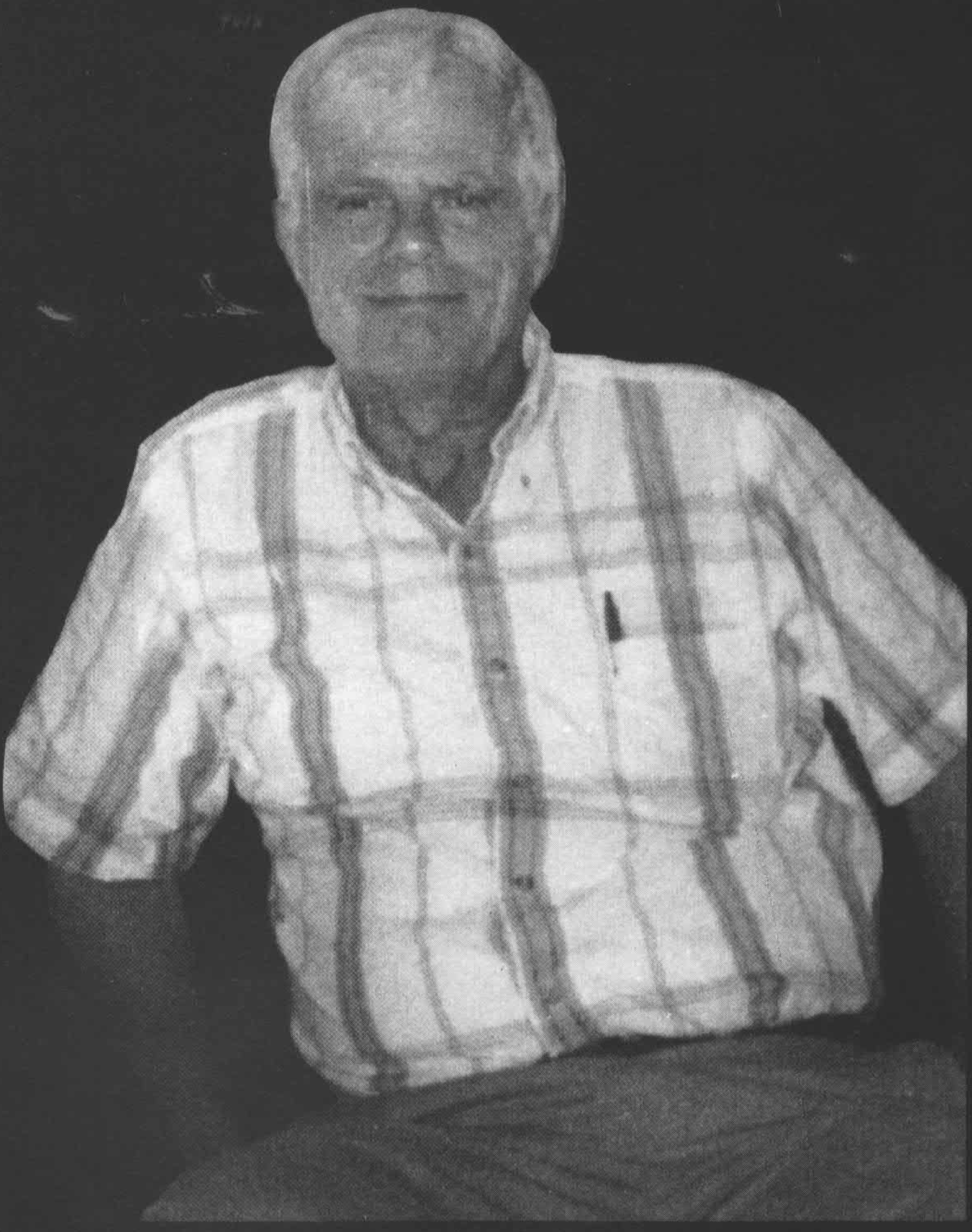
1923年出生在上海的瑞娜·克拉斯诺说:"撇开国籍不谈,上海就是我的故乡,我生在上海,长在上海。"
Rena Krasno, a daughter of Russian Jews, born in Shanghai in 1923, says: "Apart from the nationality, Shanghai is my motherland. I was Shanghai born and Shanghai bred." She returned to Shanghai for the first time in 45 years and gave a speech at the seminar "Jews in Shanghai" in 1994.

利奥·哈宁,曾在中国长期生活,现居洛杉矶,仍对中国一往情深。
Leo Hanin, who lived in China for a long time and now resides in Los Angeles, continues to have deep affections for China.





前面提到的伊沙多尔·马吉德,曾在山东曲阜和上海长期居住,现为澳大利亚著名的企业家。
Isador Magid (see p83), once a long-term resident of Qufu, Shandong and Shanghai, is now a well-known businessman in Australia.



耶路撒冷希伯来大学从事中国研究的著名教授埃利斯·约菲,他在上海长大。
Ellis Joffe, a well-known professor of Chinese studies at Jerusalem's Hebrew University, grew up in Shanghai.

耶胡达·哈列维，1937年出生于上海，现任以色列巴里兰大学副校长。图为哈列维先生重访上海时与中国学者交谈。

Yehuda Halevy was born in Shanghai in 1937 and is now the vice-president of Bar-Ilan University in Israel. Here, Halevy is shown speaking with Chinese scholar during his return visit to Shanghai.

西奥多·考夫曼，在哈尔滨长大，现为以色列前中国居民协会主席和以中友协主席，其父A·考夫曼曾是哈尔滨犹太社团领袖。

Theodore(Teddy) Kaufman grew up in Harbin and is now president of Igud Yotzei Sin (Association of Former Residents of China) and the Israeli-China Friendship Association. His father, Dr.A. Kaufman, was a leader of Harbin's Jewish community.

耶路撒冷米尔经学院的几位"老上海"。

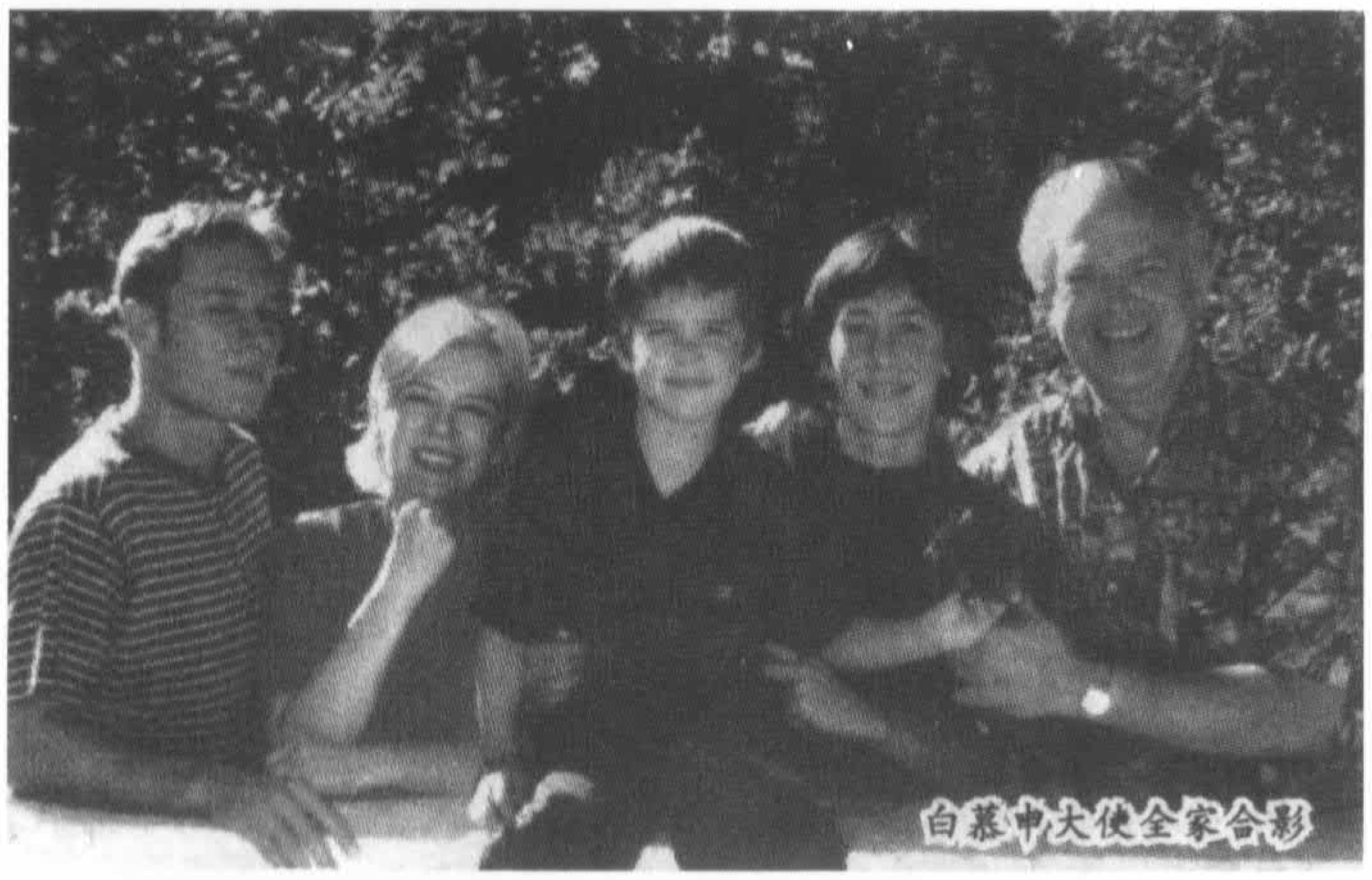
"Old Shanghai Hands" of Mir Yeshiva in Jerusalem(see p101).

1988 年上海联谊会在耶路撒冷举办重聚活动的广告。
Shanghai Reunion in Jerusalem in 1988.
From the Bibliography 104.

1985 年上海联谊会在美国纽约举办重聚活动。
Shanghai Reunion in Kiamesha Lake, New York, in 1985. From the Bibliography 61.

前面提到的马易尔的外孙白慕申，1995年9月1日出任丹麦驻华大使。图为国家主席江泽民接见白慕申。

C. B. Bramsen, grandson of Vilhelm Meyer (see p75), became the Danish Ambassador to China on September 1, 1995. Here Mr. Bramsen is being received by Chinese President Jiang Zemin. From the Bibliography 11.



白慕申大使全家合影。

Ambassador Bramsen with his family.

6位出生在上海的犹太难民的子女在萨尔茨堡合影。站者左起：玛利奥·舒伯特、彼得·芬克格鲁恩、伊娃·格鲁丁。坐者左起：彼得·克瑞帕斯、索妮亚·缪尔伯格、伊丽莎白·冈尔贝格。

Six former refugee children, all born in Shanghai, met at the seminar "Flucht nach Shanghai" in Salzburg(see p178). Standing from left to right: Marion Schubert, Peter Finkegruen, Eva Ungar Grudin. Seated from left to right: Peter Krips, Sonja Muhlberger, Elisabeth Ganglberger.

丽贝卡·托伊格在以色列主持来自中国的塞法迪犹太人重聚活动。

Rebecca Toueg conducting the Reunion Festive Dinner sponsored by the Sephardi Division of Igud Yotzei Sin (Association of Former Residents of China) in Israel, Tel Aviv, 1998. From the Bibliography 103.

前面提到的阿里耶·马林斯基在天津长大。这是他的儿子 1991 年重返天津,在当年故居前留影。

Arye Marinsky (see p83), grew up in Tianjin. Here, his son stands before the family's former residence in Tianjin during a 1991 return visit. From the Bibliography 88.

前面提到的塞穆尔·穆勒出生在天津，现为以色列著名的企业家,仍能讲一口标准的天津话。

Samuel Muller (see p83), born in Tianjin, now a noted businessman in Israel, can still speak fluent Tianjin dialect.

伊夫·克莱默(父姓伯恩斯坦)出生在上海,她回到当年上海旧居,发现“密苏扎”(犹太人门上传统饰物)仍在她当年出生的房间的门上,不禁激动万分。

Eve Kramer (née Burstein) returning to her old Shanghai apartment , was very excited to find the mezuzah still attached on the door leading into the room where she was born.

哈尔滨新闻

HEILONGJIANG DAILY HARBIN NEWS

CHENGYUR

57 年思乡曲

美国南加州大学著名教授彼得·伯顿，波兰犹太人，在哈尔滨长大。图为黑龙江日报登载伯顿教授重返“故乡”的消息。

Peter Berton, a noted professor at the University of Southern California, grew up in Harbin after emigrating from Poland. Here, the *Heilongjiang Daily* reports on Borton's return visit to his "hometown." From the Bibliography 103.

1997 年在柏林重聚的上海犹太人及其家属。

Former Jewish residents of Shanghai and their families, at a 1997 reunion held in Berlin. Courtesy of Sonja Mühlberger.

哈同的女儿娜拉·哈同(左三)在阔别上海 50 年后于 1999 年夏重回“故乡”访问。她现居美国,对中国一往情深,至今仍能讲一口流利的上海话。图为娜拉·哈同在参观上海犹太研究中心时与该中心研究人员合影。

Nora Hardoon, daughter of Silas Hardoon, revisited her "hometown" of Shanghai after an absence of fifty years. Now living in the United States, Ms. Hardoon still has a deep affection for China and speaks fluent Shanghai dialect. Here, she poses for a photo with researchers from the Center of Jewish Studies in Shanghai.

伊瑟·芬克,前上海首席大拉比阿斯肯那兹之女,1994 年回到“故乡”上海。

Esther Funk (née Ashenkennazi), daughter of Shanghai's former Chief Rabbi Meir Ashenkennazi(see p73), visiting her "hometown" in 1994.

当年的犹太难民本杰明·菲肖夫(左二)携全家重返上海,在虹口摩西会堂陈列室居然看到了自己 50 年前身份证的复制品在展出,左一是他夫人,右一、二是他女儿和儿子。

Mr. and Mrs. Benjamin Fishoff (left), their son, Dov and daughter, Meryl, visiting the former Ohel Moshe Synagogue, now a museum. Mr. Fishoff found his ID certificate from 1941 on display at the museum.

美国耶希瓦大学副校长戴维·柴斯曼(站立者左)在虹口区政府的招待会上说:“我们在上海长大,但从没感觉到上海有反犹主义”。他全家离开欧洲经巴拿马于 1934 年来到上海。

"Those of us who grew up in Shanghai felt no anti-Semitism," said David Zysman (standing left), vice president of Yeshiva University in New York. His family came to Shanghai from Europe by way of Panama in 1934.

阿诺·夏拉马赫和他的妻子访问摩西会堂,阿诺的父亲 1939-1947 年是该会堂的首席领唱者。

Arno Schallamach and his wife visiting Ohel Moshe Synagogue. Arno's father was the principal cantor of that synagogue from 1939 to 1947.

已故肖尔·艾森伯格第二次世界大战期间曾避难来华,后成为著名企业家。他积极在沪投资办企业,耀华—皮尔金顿玻璃厂就是他投资建立的。他生前大力支持的上海浦东钻石交易中心项目也已开始启动。图为时任上海市副市长赵启正(左,现任国务院新闻办公室主任)会见艾森伯格先生。

The late Shaul Eisenberg came to China as a refugee during the Second World War and later went on to become a noted businessman. He actively invested in Shanghai enterprises, establishing, for example, the Y. P. Glass Factory. During his life, he energetically supported the project for establishing the Pudong Diamond Exchange Center in Shanghai which is now eventuating. He is shown with former Shanghai Vice Mayor Zhao Qizheng (left, now Minister of the State Council Information Office).

已故的以色列前驻联合国大使Y·特科阿(中站立者)于1989年回到中国上海,曾深情地说:"一生中最美好的时光在于青年时代,我在上海度过了青年时代,现在我回来追寻那最美好的时光。"

The late Yosef Tekoah (Tukachinsky) said at a banquet when he visited Shanghai in 1989: "The most wonderful time of life is youth. I spent the time in Shanghai. Now I am back looking for something that is the best." Mr. Tekoah once was the Israeli ambassador to the UN and USA.

已故美国亚美公司总经理约瑟夫·甘结(面向镜头戴帽者)回到"二战"时住过5年的唐山路818弄,见到了老邻居。同行的阿瑟·施奈尔拉比(右三)握着818弄居民的手说:"辛德勒的名单救了1000多人,而上海拯救了整个犹太社团数万人。"

The late Joseph Ganger (facing front, with hat), who ran a garment business with headquarters in the Empire State Building in New York, visiting old neighbors in the Tangshan Road lane 818 in Shanghai, where he spent five years during World War II. Accompanying him was Rabbi Arthur Schneier (third from right), who said, shaking one neighbor's hand, "Schindler's list saved a thousand lives but Shanghai saved a whole community of many thousands."

1998年11月，已故嘉道理勋爵之子米高·嘉道理重返上海,访问了市少年宫,受到热烈欢迎。他回忆起幼年在大理石宫生活的情景。图片由上海市少年宫提供。

Mr. Michael Kadoorie, son of the late Lord Lawrence Kadoorie, returned to Shanghai and visited the Shanghai Children's Palace (former Marble Hall), where he was warmly received. Mr. Kadoorie recalled his childhood in Marble Hall. Courtesy of the Shanghai Children's Palace.

美国财政部长M·布卢门撒尔(左三)1979年重访上海,向记者们介绍了当年在虹口的旧居。他指出,与他1939年自德国抵沪时相比,一大变化是"街上已没有乞丐和倒毙者"。

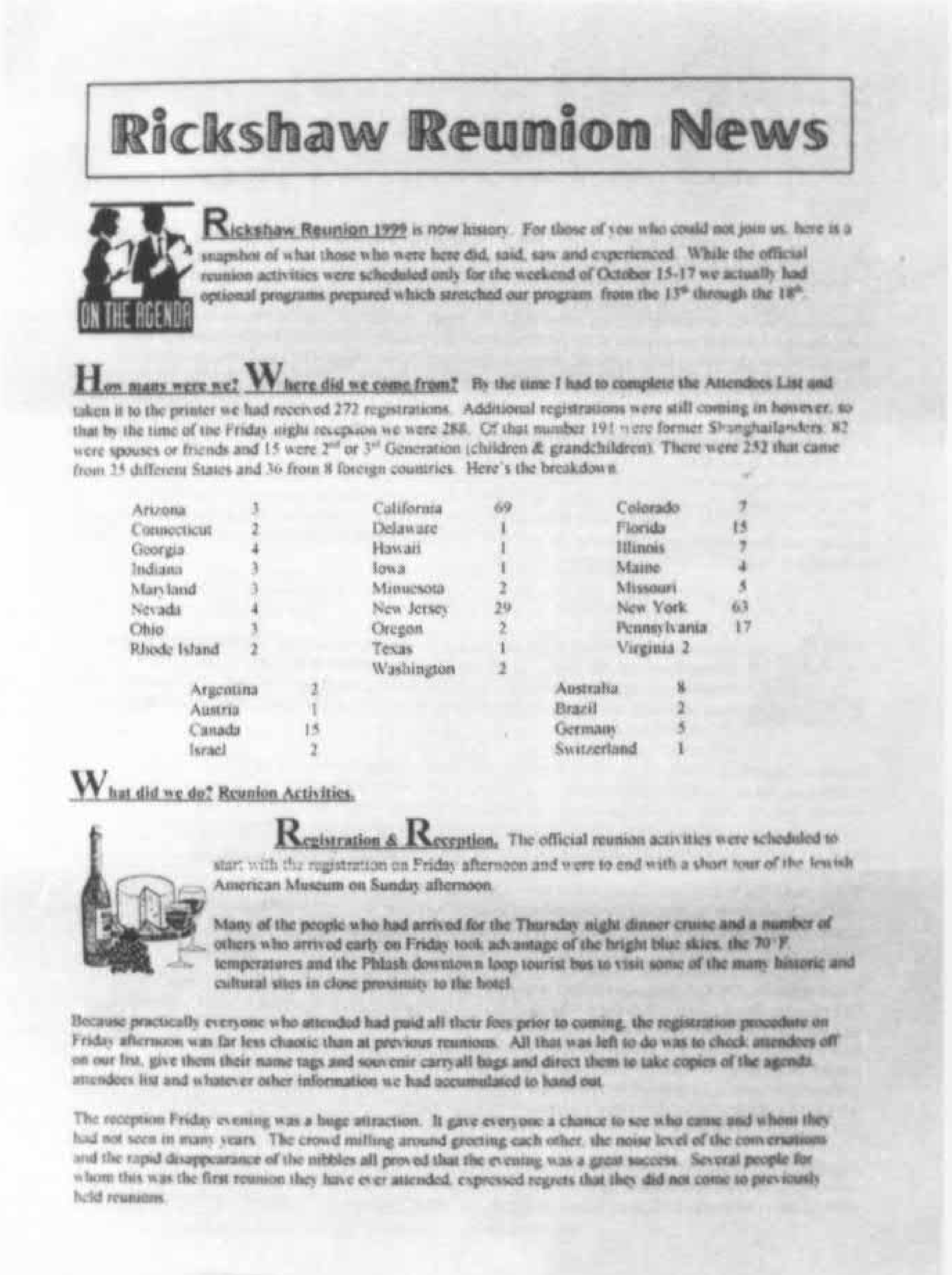
When then U. S. Secretary of the Treasury Michael Blumenthal (third from left) returned to Shanghai in 1979, he showed off his old Shanghai neighborhood in Hongkew to the press. One change he noted since he arrived in China from Germany in 1939: "There are now no beggars or people dying in the street."

奥托·斯奈帕,当年犹太难民家一少年,1980年作为美国驻华使馆科技参赞回到中国。他现任美国南加州大学教授,东亚研究院院长。

Otto Schnepp, once a refugee youngster, returned to Shanghai in 1980 as scientific attaché to the U.S. Embassy in Beijing. He is now a professor and director of the East Asian Studies Center at the University of Southern California.

布卢门撒尔 1994 年再访上海时会见上海市市长徐匡迪（时任副市长)。

Mayor (then Vice Mayor)of Shanghai, Xu Kuangdi, meeting Michael Blumenthal in May 1994.



Rickshaw Reunion News

ON THE AGENDA

Rickshaw Reunion 1999 is now history. For those of you who could not join us, here is a snapshot of what those who were here did, said, saw and experienced. While the official reunion activities were scheduled only for the weekend of October 15-17 we actually had optional programs prepared which stretched our program from the 13th through the 18th.

How many were we? Where did we come from? By the time I had to complete the Attendees List and taken it to the printer we had received 272 registrations. Additional registrations were still coming in however, so that by the time of the Friday night reception we were 288. Of that number 191 were former Shanghailanders. 82 were spouses or friends and 15 were 2nd or 3rd Generation (children & grandchildren). There were 252 that came from 25 different States and 36 from 8 foreign countries. Here's the breakdown.

Arizona	3	California	69	Colorado	7
Connecticut	2	Delaware	1	Florida	15
Georgia	4	Hawaii	1	Illinois	7
Indiana	3	Iowa	1	Maine	4
Maryland	3	Minnesota	2	Missouri	5
Nevada	4	New Jersey	29	New York	63
Ohio	3	Oregon	2	Pennsylvania	17
Rhode Island	2	Texas	1	Virginia	2
		Washington	2		

Argentina	2	Australia	8
Austria	1	Brazil	2
Canada	15	Germany	5
Israel	2	Switzerland	1

What did we do? Reunion Activities.

Registration & Reception. The official reunion activities were scheduled to start with the registration on Friday afternoon and were to end with a short tour of the Jewish American Museum on Sunday afternoon.

Many of the people who had arrived for the Thursday night dinner cruise and a number of others who arrived early on Friday took advantage of the bright blue skies, the 70°F temperatures and the Phlash downtown loop tourist bus to visit some of the many historic and cultural sites in close proximity to the hotel.

Because practically everyone who attended had paid all their fees prior to coming, the registration procedure on Friday afternoon was far less chaotic than at previous reunions. All that was left to do was to check attendees off on our list, give them their name tags and souvenir carryall bags and direct them to take copies of the agenda, attendees list and whatever other information we had accumulated to hand out.

The reception Friday evening was a huge attraction. It gave everyone a chance to see who came and whom they had not seen in many years. The crowd milling around greeting each other, the noise level of the conversations and the rapid disappearance of the nibbles all proved that the evening was a great success. Several people for whom this was the first reunion they have ever attended, expressed regrets that they did not come to previously held reunions.

当年的"上海犹太人"最近又成立了网上联谊组织"黄包车联谊会", 创建人是瓦尔特·锡尔伯斯坦, 会员已超过 300 人。这是该会的活动简报。

Rickshaw Reunion (RR), an internet reunion, was founded recently by Walter Silberstein, a former Jewish refugee in Shanghai. More than 300 "Shanghailanders" join RR now. This is RR News.

From the Bibliography 107.

中以友谊新篇章
Sino-Israeli Friendship

(第四版)　星期四　冀中導報　中華民國三十七年五月二十七日

巴勒斯坦到底實現分治
「以色列」猶太國成立
已得蘇美波南捷危等國承認
美帝反覆無常侵略面目暴露

國際一週
十七日到廿三日

在美帝暴力威脅下
南鮮製出反動議會
人民反抗鬥爭勢不可擋

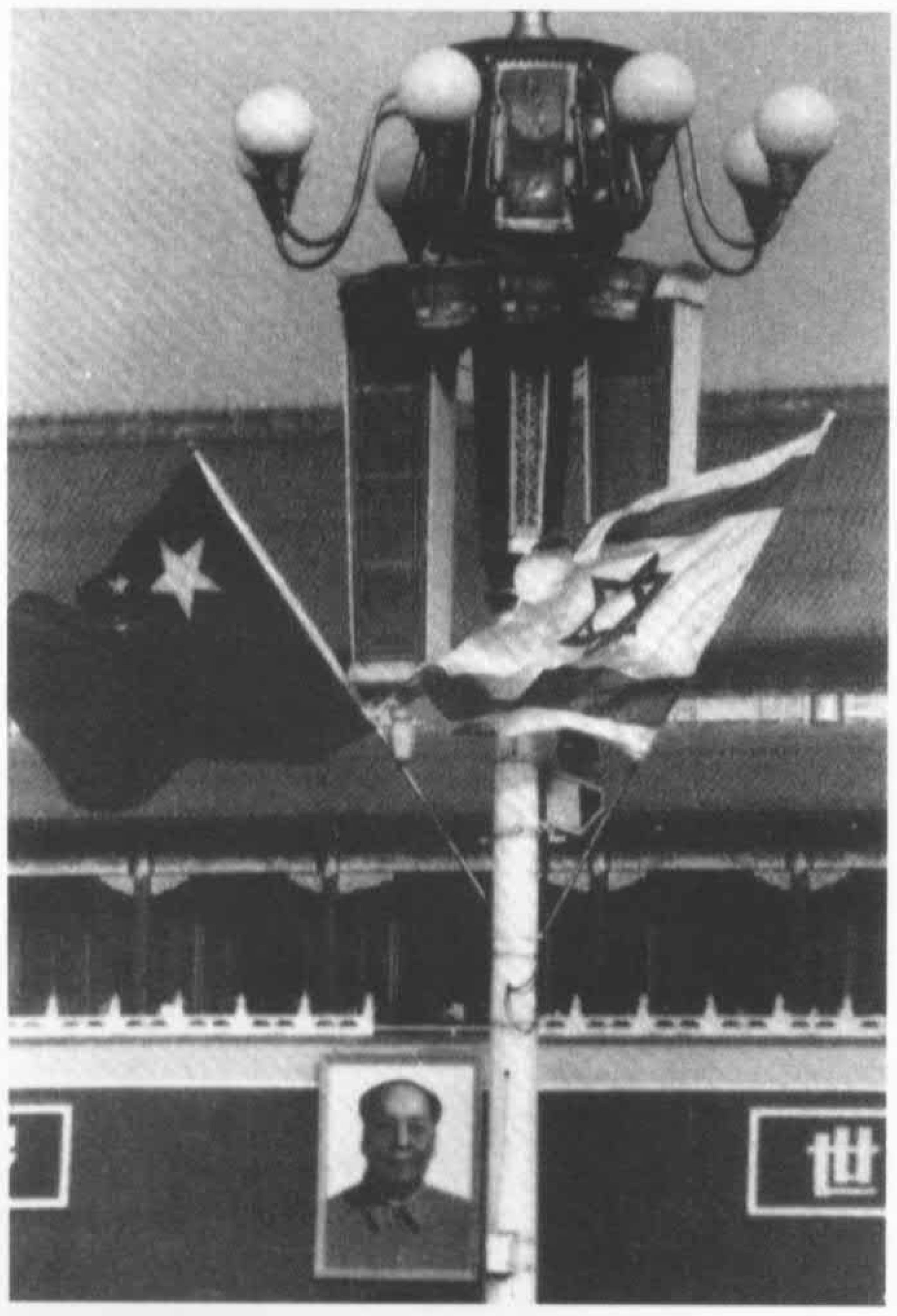
1948 年 5 月，以色列国成立的消息受到包括中国共产党在内的中国舆论的欢迎。这是解放区的“冀中导报”关于以色列国成立的报道。

News of the establishment of the State of Israel was welcomed by Chinese public opinion, including the Chinese Communist Party. Here, the *Jizhong Daobao*, a communist newspaper, applauds the founding of the State of Israel.

已故以色列首席大拉比斯洛莫·戈伦（成人右七）1993 年 12 月与上海希伯来语幼儿班的学员们在一起。

The late Rabbi Shlomo Goren (adult, seventh from the right), former Chief Rabbi of Israel, with Hebrew class children in Shanghai in December 1993.

1992 年 1 月 24 日在北京举行的中国与以色列建交文件签字仪式。
The signing of the documents establishing diplomatic relations between China and Israel, Beijing, January 24, 1992.



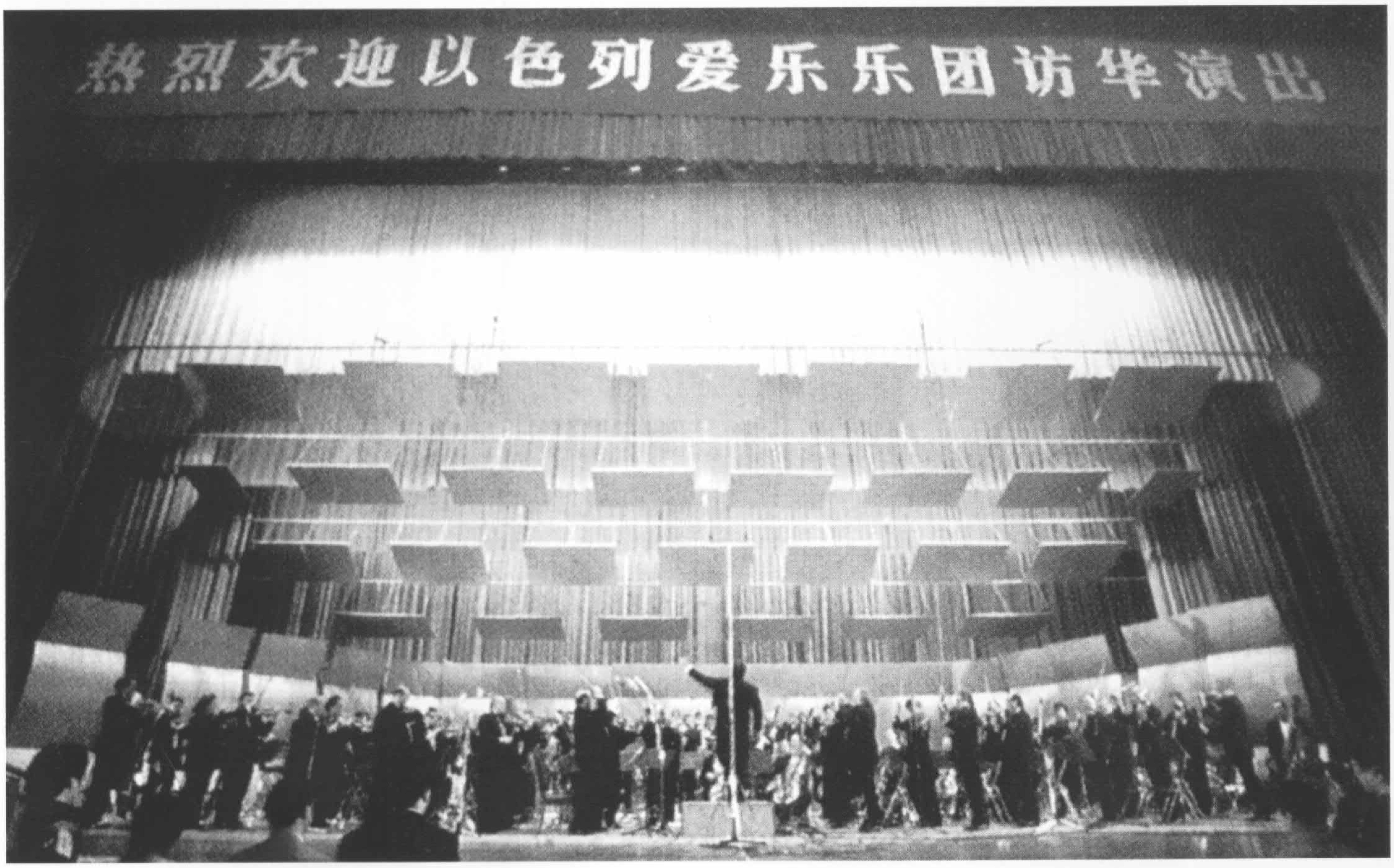
中以两国国旗在天安门广场迎风招展。
The national flags of China and Israel fluttering in Tian'anmen Square, Beijing.

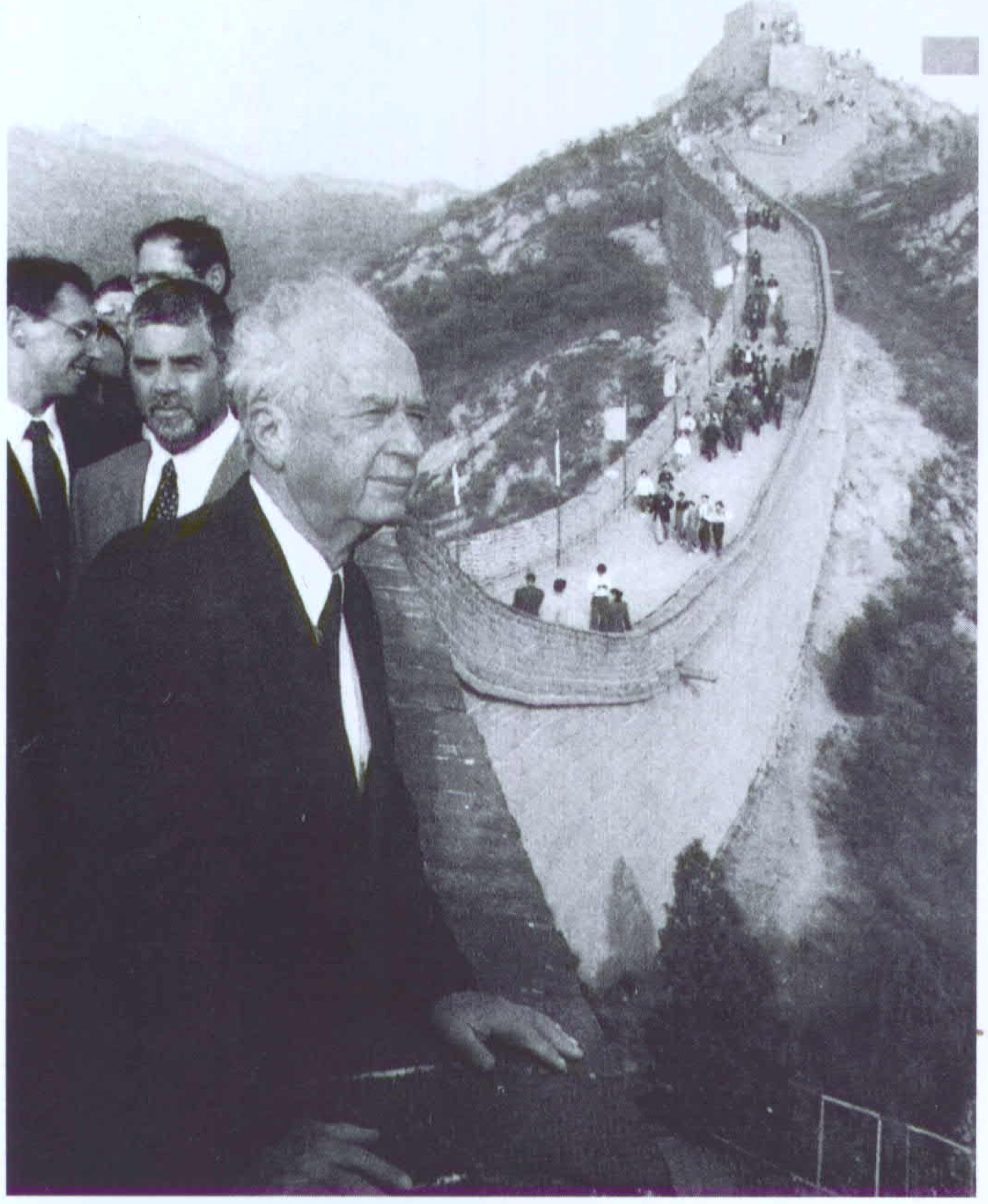
中以建交后越来越多的中国人希望了解以色列，这是由上海犹太研究中心与以色列驻沪总领事馆联合举办的希伯来语学习班。
Since the establishment of diplomatic relations between China and Israel, increasing numbers of Chinese want to better understand Israel. Shown here is a class in Hebrew, sponsored jointly by the Center of Jewish Studies Shanghai and the Israeli Consulate in Shanghai.

中以合作的象征——北京永乐店中以示范农场。
A symbol of Sino-Israeli cooperation—the Sino-Israeli Demonstration Farm in Yongledian, Beijing.

1992 年 12 月,以色列总统海姆·赫尔佐格访问上海,在徐匡迪(时任副市长)陪同下在工厂参观。总统的叔叔曾避难来沪并死于上海。
In December 1992, accompanied by the Mayor (then Vice Mayor) of Shanghai Xu Kuangdi, Israeli President Chaim Herzog visited a factory in Shanghai. Mr. Herzog's uncle lived and died in Shanghai. On behalf of the Israeli people, Mr. Herzog expressed his heartfelt thanks to Shanghai for providing a vital haven for refugees from Nazi Europe.

1994 年 11 月, 世界一流的以色列爱乐乐团应邀访问中国。这是该乐团在北京举行的首场演出, 担任指挥的是誉满全球的祖宾·梅塔。
In November 1994, the world-class Israeli Philharmonic Orchestra was invited to perform in China. Here, world-renowned conductor Zubin Mehta leads the Philharmonic in their opening performance in Beijing.





已故以色列总理拉宾在中国长城。

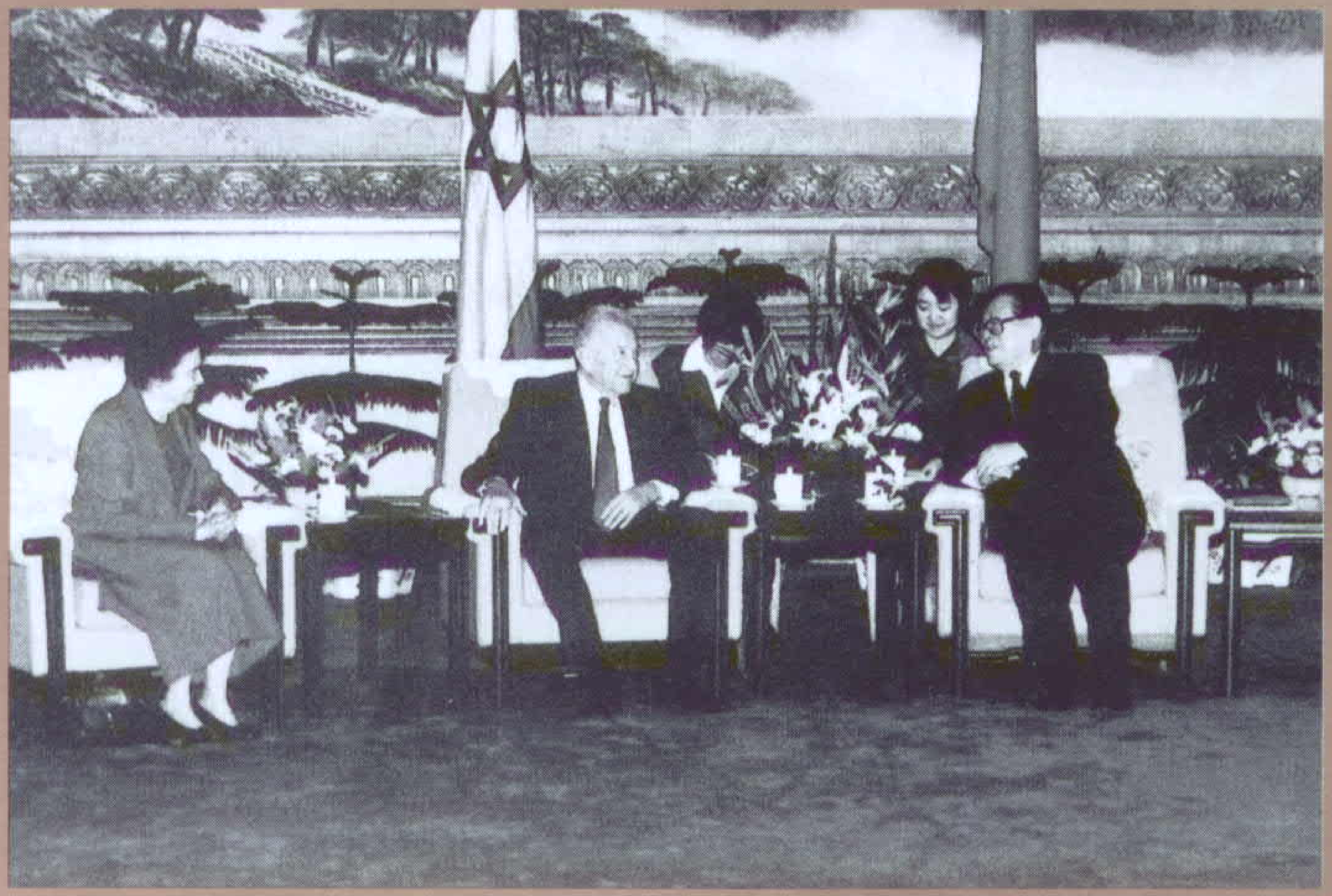
The late Israeli Prime Minister Yitzhak Rabin visiting the Great Wall.

在以色列建国 50 周年之际，北京中国历史博物馆成功地举办了“充满活力的以色列”摄影展。

The Chinese History Museum in Beijing held a photo exhibit, "Vibrant Israel," to commemorate the fiftieth anniversary of the founding of the State of Israel.

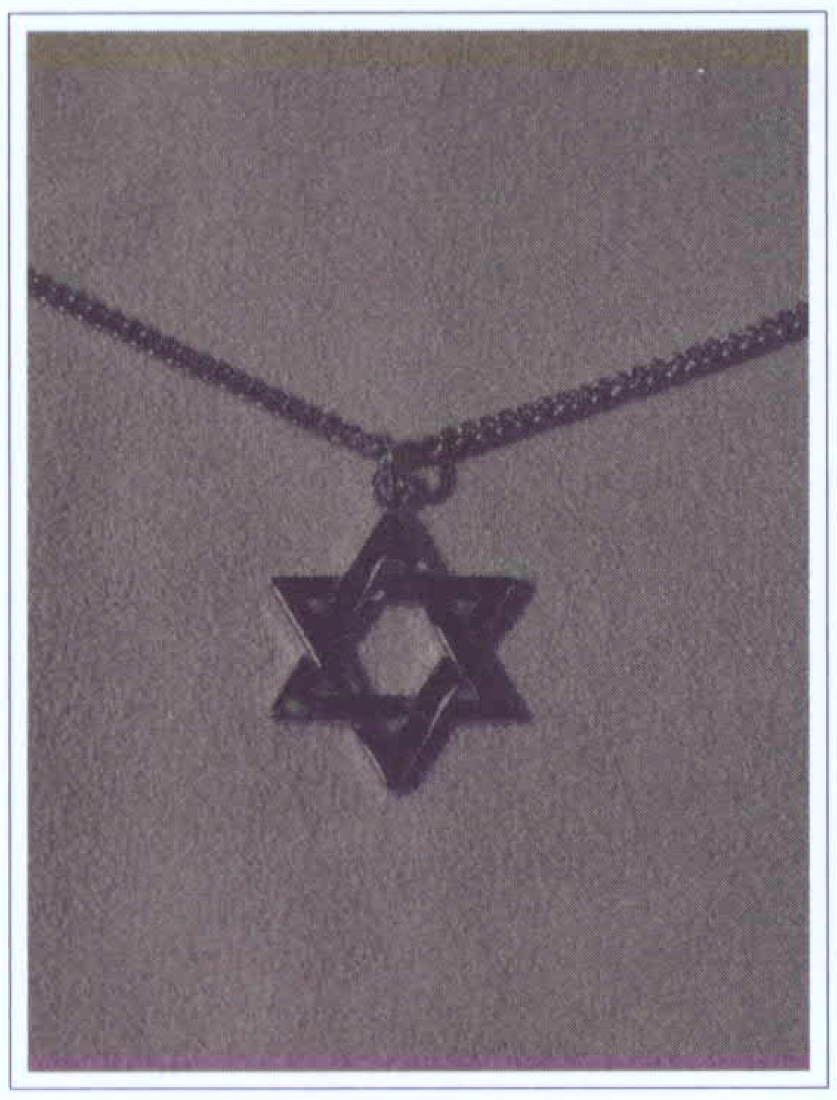
2000 年 4 月中国国家主席江泽民应邀访问以色列。这是中以建交以来中国最高领导人对以色列的首访。图为江主席在耶路撒冷大屠杀纪念馆献花圈。

In April 2000, President Jiang Zemin paid a state visit to Israel. It was the first time in history for a Chinese President to visit the Jewish State. Here, President Jiang lays a wreath in memory of the Holocaust victims.



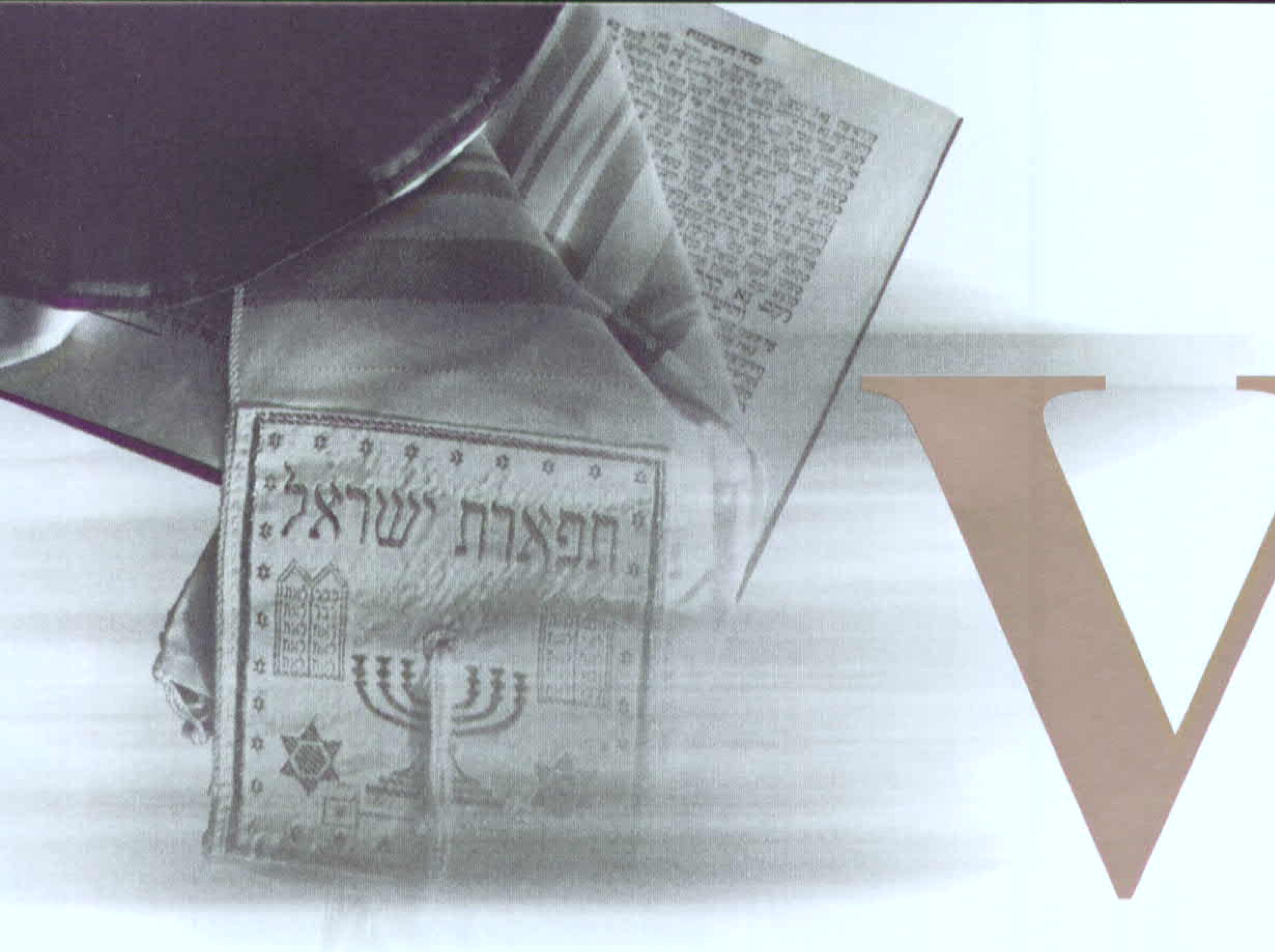
中国国家主席江泽民会见在北京访问的以色列总统魏茨曼。

Chinese President Jiang Zemin meeting with Israeli President Ezer Weizmann, April 1999.



犹太人在中国：学术研究和公众关注的热点

Jews in China: A Hot Topic of Academic Research and Public Interest



VI

犹太人在中国：学术研究和公众关注的热点

Jews in China: A Hot Topic of Academic Research and Public Interest

自 20 世纪中叶以来，有关“犹太人在中国”的著述日渐增多，到 20 世纪八九十年代，这一题目已成为国际上的一个热点。特别是在 1992 年中以建交以后，讨论这一题目的学术会议接连不断，关于这个课题的专著也大量涌现。这次的“犹太人在中国热”不仅局限于学术界，而且扩展到了公众传媒和影视领域，甚至在一定程度上显示出社会政治色彩。之所以出现这一情况，首先是因为犹太民族史上的这东方一页在犹太学、汉学、历史学、宗教学、民族学、文化人类学、哲学等领域研究均具有重要学术价值；其次则是因为这一题目又在反对种族主义和法西斯主义，促进各民族之间的友好交往与文化融合，维护世界和平等方面具有重要现实意义。由于这个题目所特有的中犹友好的内涵，它又在中国进一步拓展对外经贸联系，发展与一些国家如以色列、美国的关系方面也发挥着独特的作用。

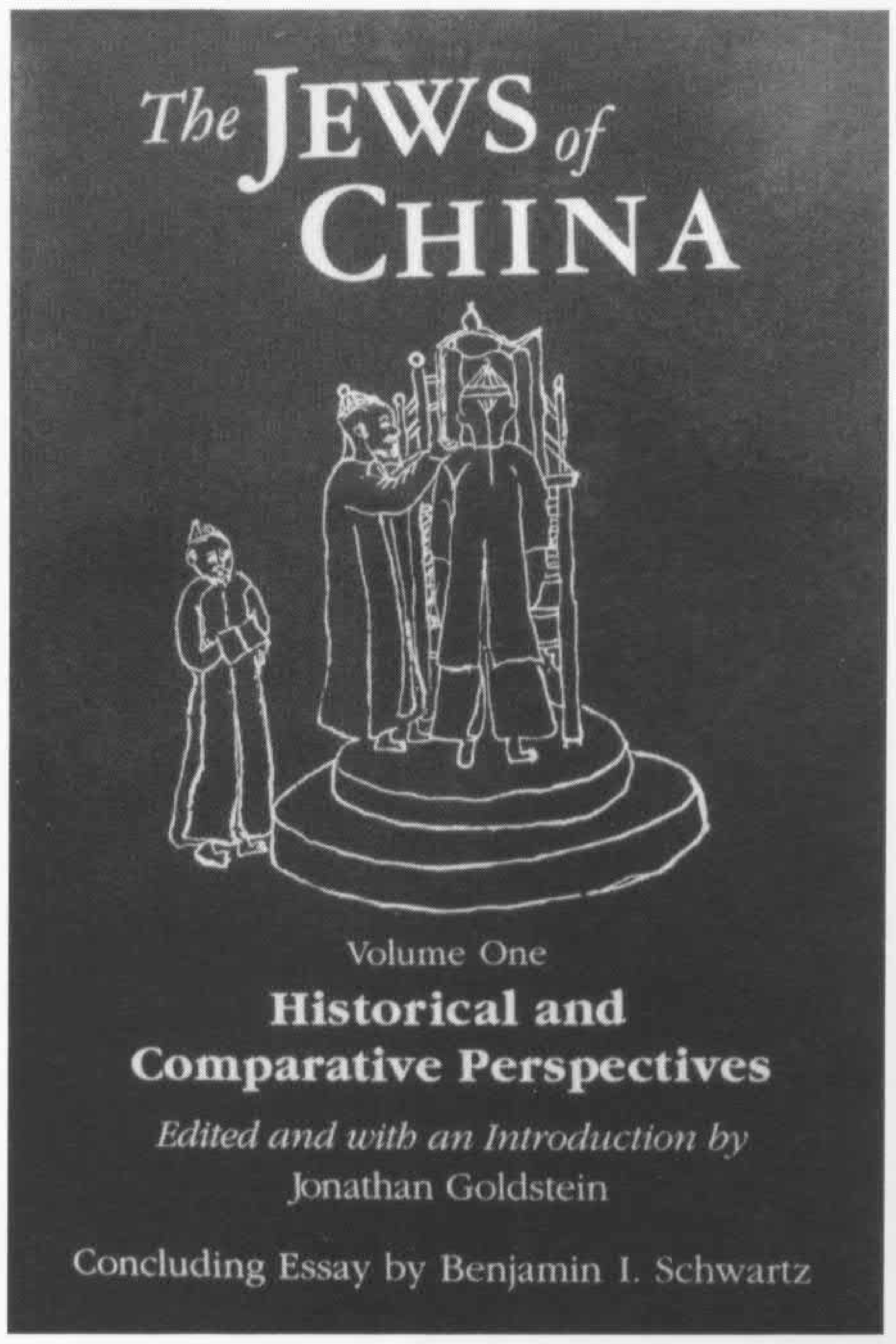
Since the mid-20th century there has been a steady increase of books on Jews in China, and during the 1980s and 1990s this subject became an international "hot topic." Particularly since the establishment of Sino-Israeli diplomatic relations in 1992, academic conferences have regularly been devoted to the subject and a large number of books on the topic have appeared. This enthusiasm for the subject is not limited to academic circles but extends to the mass media, television and movies. To a certain degree, interest in the subject carries social and political connotations. First, this "Oriental" page in the history of the Jewish people has academic value in the fields of Jewish studies, sinology, history, religious studies, ethnic studies, cultural anthropology and philosophy. Moreover, this topic has important practical significance in opposing racism and fascism, furthering friendly relations and cultural harmony between all peoples, and preserving peace in the world. Since the subtext of this topic is the special friendship between Chinese and Jews, it also plays a unique role in furthering the continued opening-up of China and developing relations between China and nations like Israel and the United States.

学术成果与活动
Academic Achievements and Activities

越来越多的有关中国犹太人的著作陆续问世,这只是其中一部分。
More and more books and treatises about Jews in China have been coming out. The photos show a very small part of them.

上海犹太研究中心(CJSS)成立于 1988 年,是中国最具有影响的犹太文化、历史及当代以色列研究机构。它不仅协调上海和中国学者的活动,而且与世界各国的同行进行着富有成果的合作。
The Center of Jewish Studies, Shanghai (CJSS), established in 1988, is the China's most influential research unit on Jewish and Israeli studies. It not only coordinates the research activities in Shanghai and China, but cooperates with scholars from many countries.

1993 年 8 月,在香港大学召开的"离散犹太人和海外华人:比较研究"学术讨论会。
An international seminar on "Diaspora Jews and Overseas Chinese: A Comparative Research" at the University of Hong Kong , August 1993.



1992 年 8 月,在美国哈佛大学召开了"犹太人离散在中国"国际学术讨论会,上百位专家学者和原在华犹太人参加了会议。这是由会议论文汇编而成的专著《中国犹太人》。
In August 1992, over one hundred scholars and former Jewish residents of China gathered at Harvard University to participate in the conference,"Jewish Diasporas in China." This is achievement of the conference —*The Jews of China* edited by Jonathan Goldstein.

1994 年 4 月,来自中国、美国、以色列、英国、法国、德国、奥地利、香港等国家和地区的 200 多名学者及名流参加了在上海举行的"犹太人在上海"国际学术讨论会。

In April of 1994, the International Seminar "Jews in Shanghai" was held in the five-star Jinjiang Tower Hotel. It drew more than 200 attendees from China, U.S.A., Israel, U.K., France, Germany, Austria.

1995 年 5 月,正值第二次世界大战结束 50 周年之时,在奥地利萨尔茨堡召开了"逃亡上海,奥地利犹太人避难东方大都市"国际学术研讨会,并举办上海犹太人重聚活动。图为萨尔茨堡街头的会议布告。

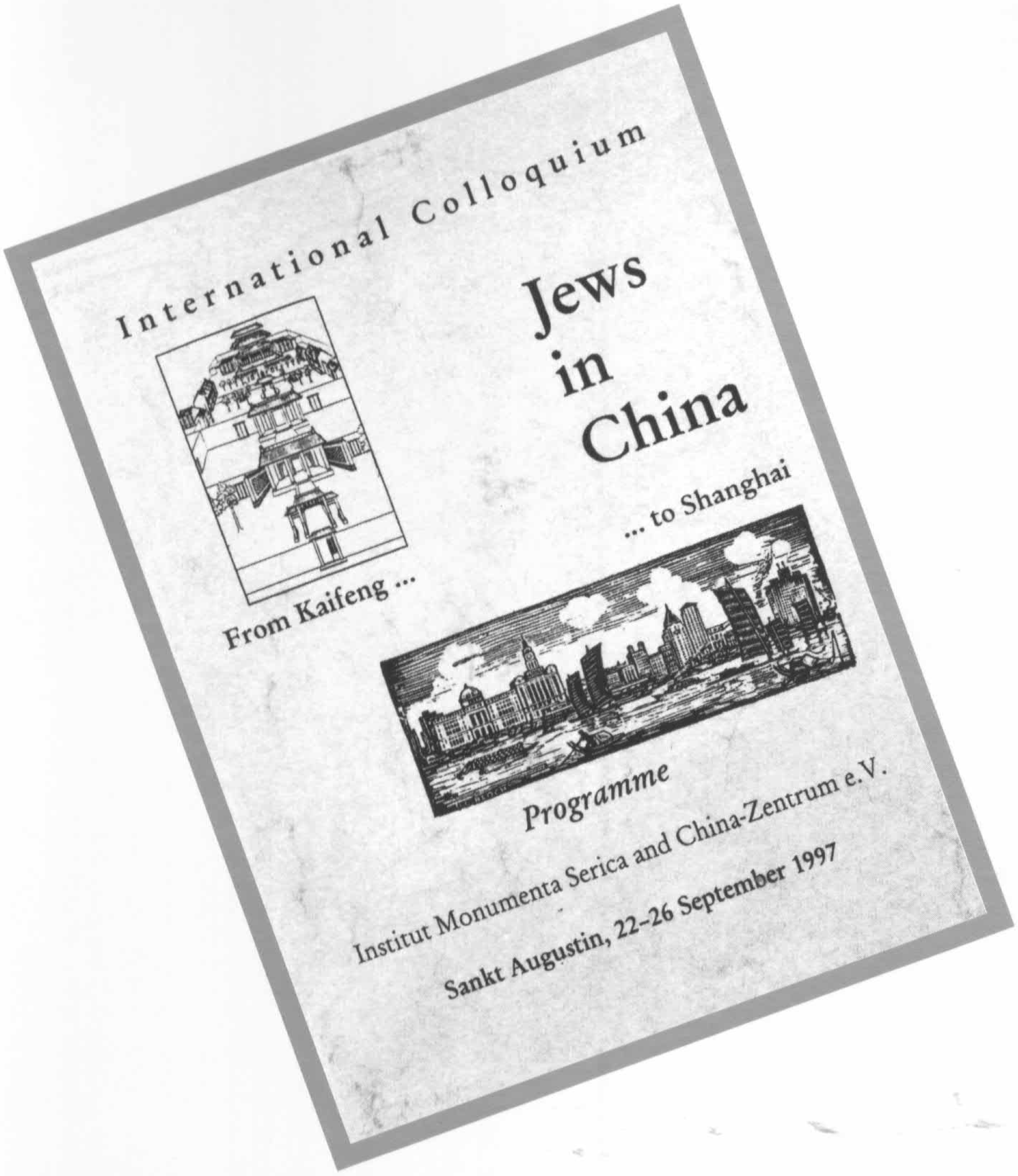
In May 1995, coinciding with the fiftieth anniversary of the end of World War II, an international conference "Flucht nach Shanghai, Vom Ueberleben Oesterreichischer Jueden in einer asiatischen Metropole, 1938-1949" was held in Salzburg, Austria; a reunion of Shanghai Jews was also held. Shown is an announcement of the conference.

"逃亡上海"研讨会场景。

A scene from the "Flucht nach Shanghai" conference.

世界各地报刊关于 1994 年上海犹太人学术讨论会和重聚活动的报道。

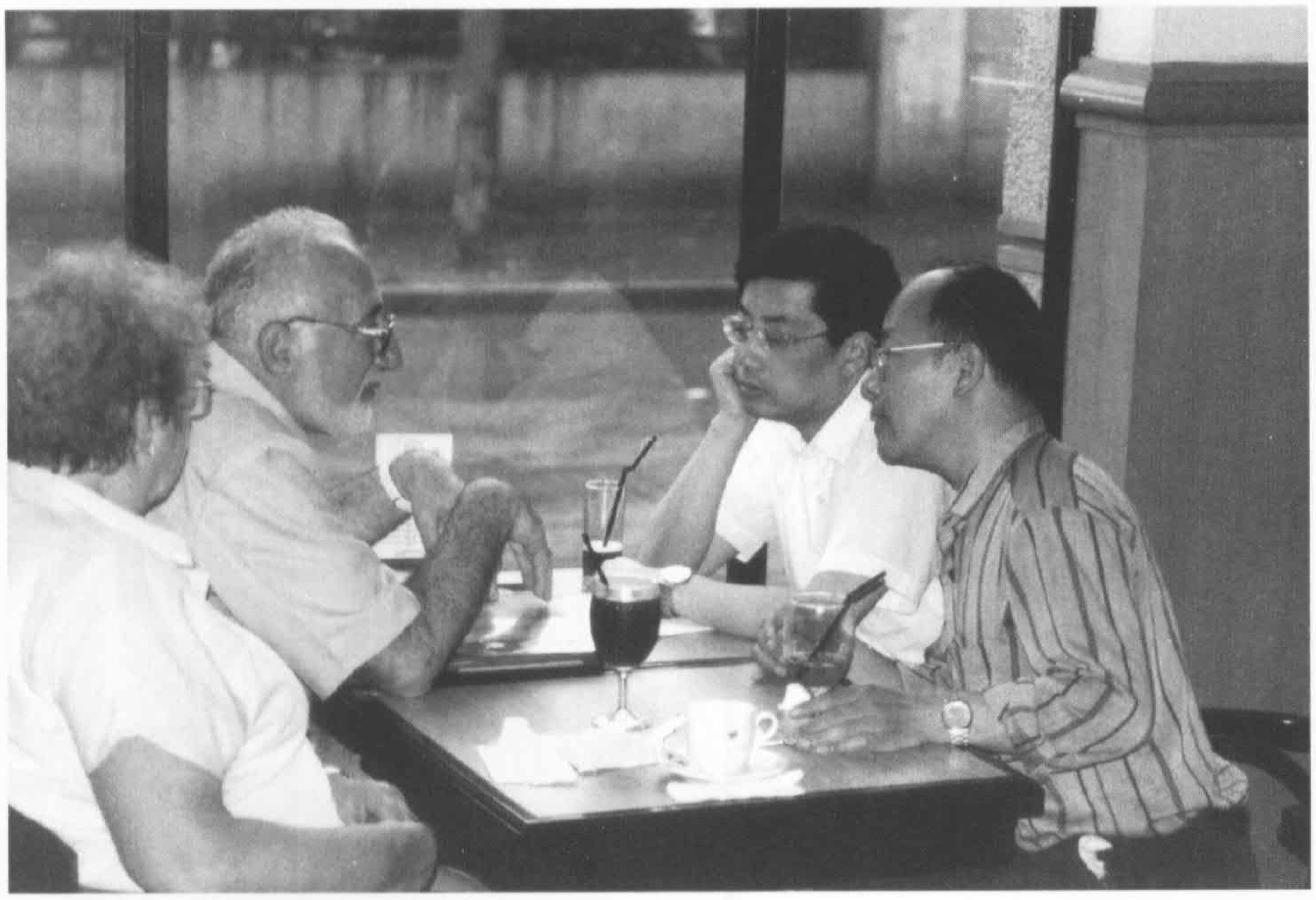
Reports about the 1994 seminar and reunion in Shanghai appeared in international publications including the *New York Times* and the *Wall Street Journal*.



1997 年 9 月, 在德国圣·奥古斯丁举办了 "犹太人在中国: 从开封到上海" 学术研讨会。这是研讨会海报。
Academic seminar, "Jews in China: From Kaifeng to Shanghai", held in Sankt Augustin, Germany, September 1997.

德国圣·奥古斯丁"犹太人在中国"研讨会上正在进行热烈讨论。
A round table discussion at the seminar "Jews in China" held in Sankt Angustin,Germany.

1997 年 8 月, 在德国柏林召开"流亡上海的结束" 学术讨论会, 以纪念 1947 年 8 月部分上海犹太难民重返柏林 50 周年。
In August 1997, an academic conference in Berlin entitled "Das Ende des Exils in Shanghai" (The End of Exile in Shanghai) was held to commemorate the fiftieth anniversary of the return to Berlin of a number of Jewish refugees from Shanghai. From the Bibliography 80.



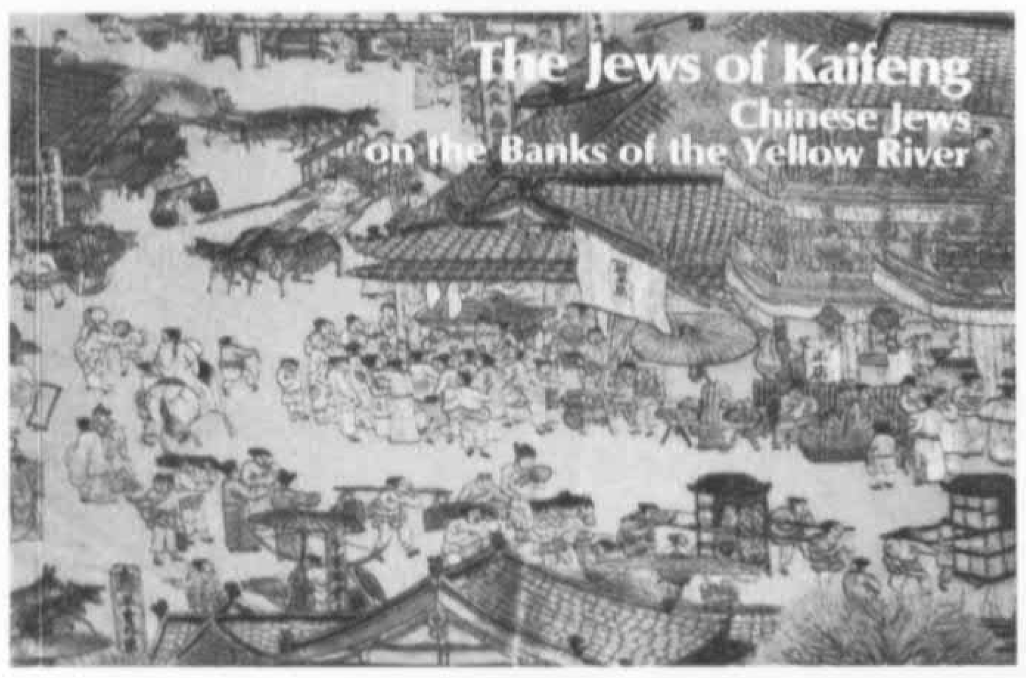
随着时间的流逝，原在华犹太人日趋衰老，不少人已离开人世，抢救他们所掌握的资料已成当务之急。这是上海犹太研究中心的学者在采访当年在中国生活过的犹太人。

As the river of time flows on, former Jewish residents of China grow older and more frail and many have already passed away. It is thus urgent that the historical documents and materials in their possession be preserved. Here, scholars from the Center of Jewish Studies Shanghai interview a former Jewish resident of China.

影视作品和展览会
Films and Exhibitions

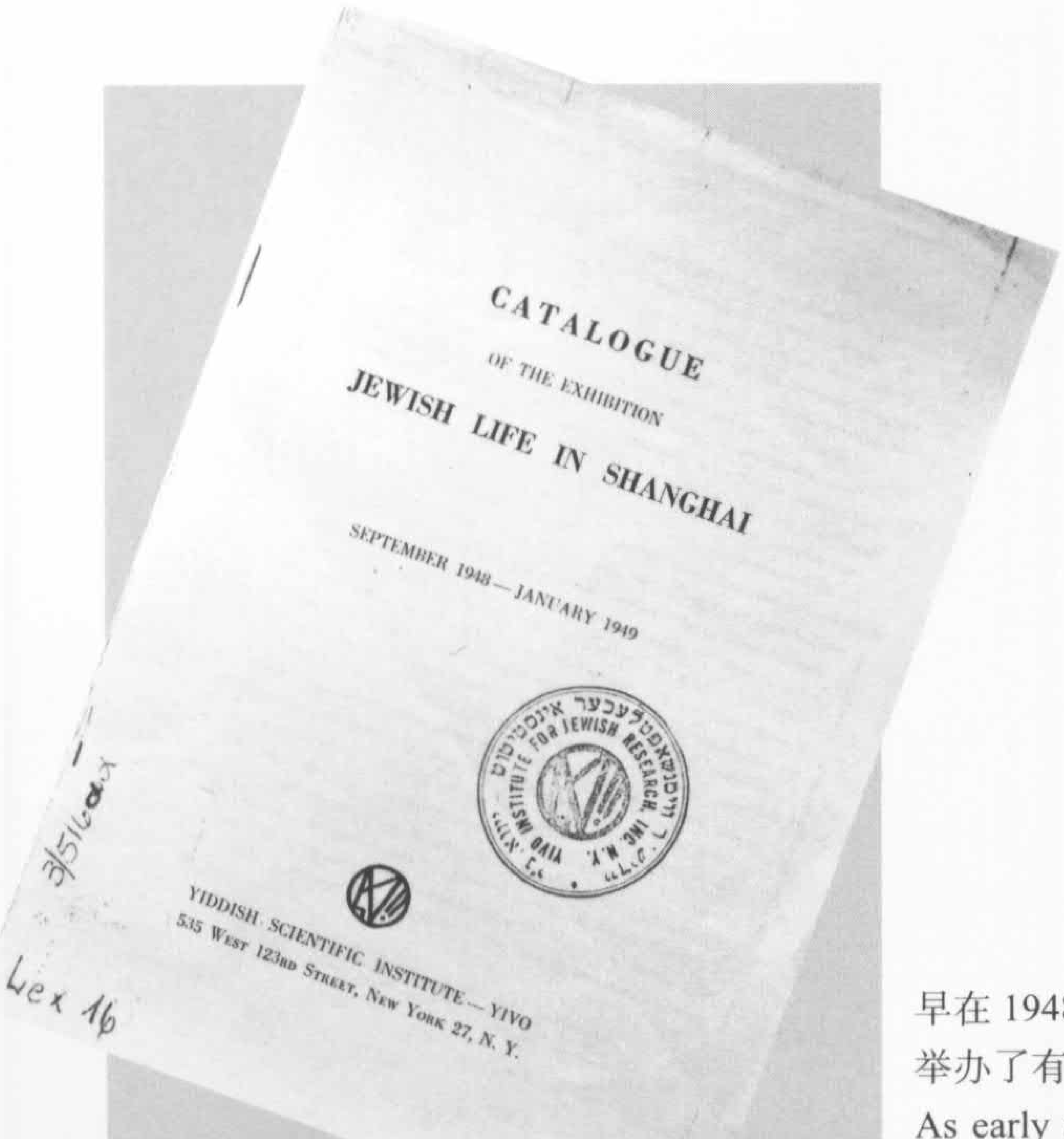
在上海犹太研究中心陈列的“上海犹太社团”图片展，来自世界各地的游客经常来此参观。

Visitors from all over the world frequently come to see "The Jewish Community in Shanghai", a photo exhibit at the Center of Jewish Studies, Shanghai.



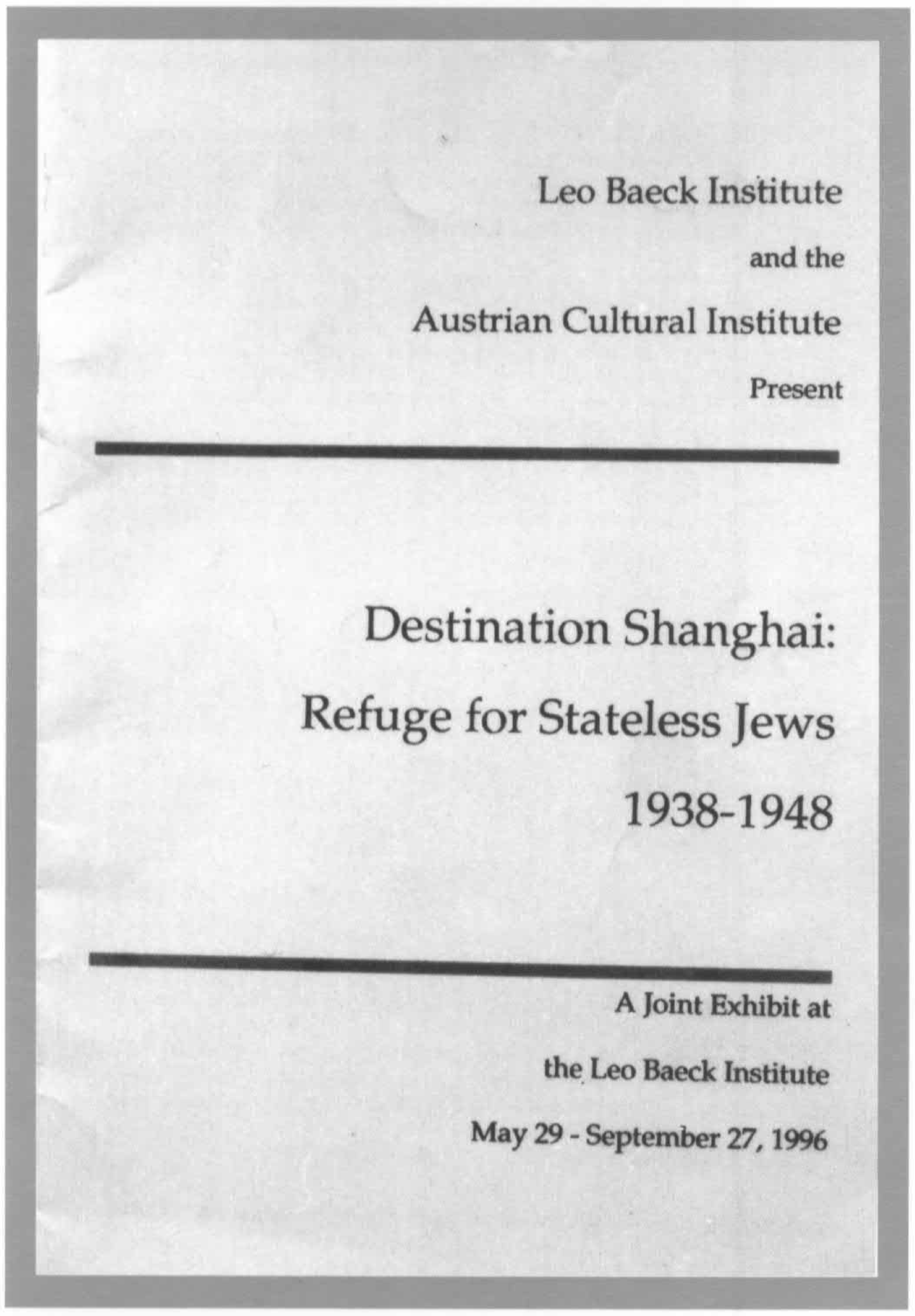
1983 年，以色列贝思·哈特夫所斯大离散博物馆举办了关于开封犹太人的展览会。这是以展品为基础编的画册。

In 1983, Beth Hatefutsoth, the Nahum Goldmann Museum of the Jewish Diaspora in Israel held an exhibit concerning the Jews of Kaifeng. Shown is a booklet on the exhibited items. From the Bibliography 41.



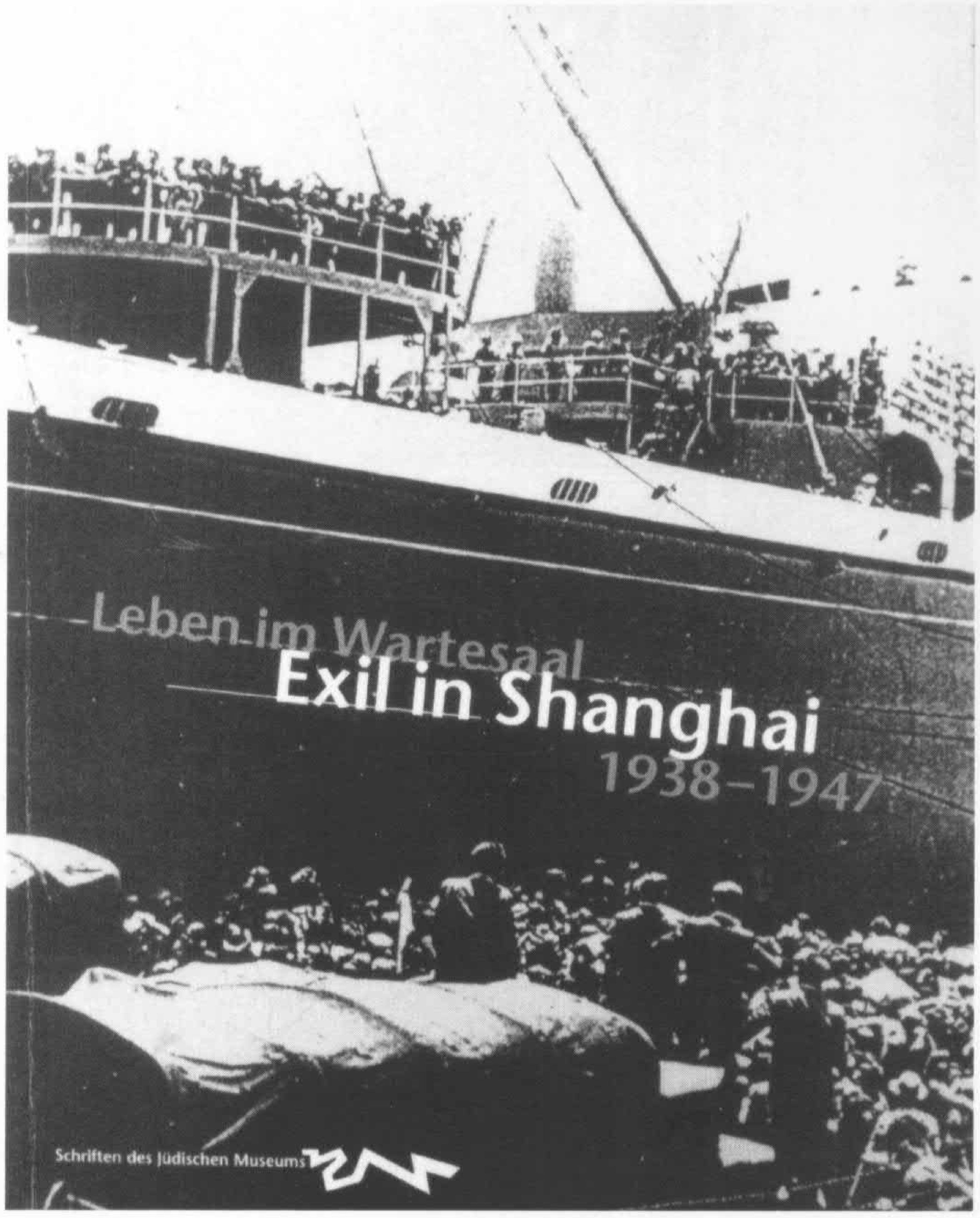
早在 1948 年，纽约的依浮研究所就举办了有关上海犹太人的展览会。

As early as 1948, YIVO Institute in New York held an exhibition devoted to Shanghai Jews.



1996年在美国纽约利奥·贝克研究所举办的“目的地上海:无国籍犹太人的避难所,1938-1948”展览会。

The exhibition "Destination Shanghai: Refuge for Stateless Jews, 1938-1948"was held in 1996 at the Leo Baeck Institute, New York.From the Bibliography 64.



在德国柏林举办的“流亡在上海”展览会, 1997年8月。

"Exil in Shanghai"(Exile in Shanghai), an exhibition held in Berlin in August 1997. From the Bibliography 80.

1996年4月,正值中国、奥地利建交25周年之际,“中国人民的伟大朋友——罗生特大夫生平事迹”展览会在上海举办。这是展览会开幕仪式。

Opening ceremony for the exhibit, "A Great Friend of the Chinese People: The Life Story of Dr. Jacob Rosenfeld", held in Shanghai in April 1996. It marked the twenty-fifth anniversary of the establishment of diplomatic relations between China and Austria. From the Bibliography 116.

A 4

特别报道 Special Report

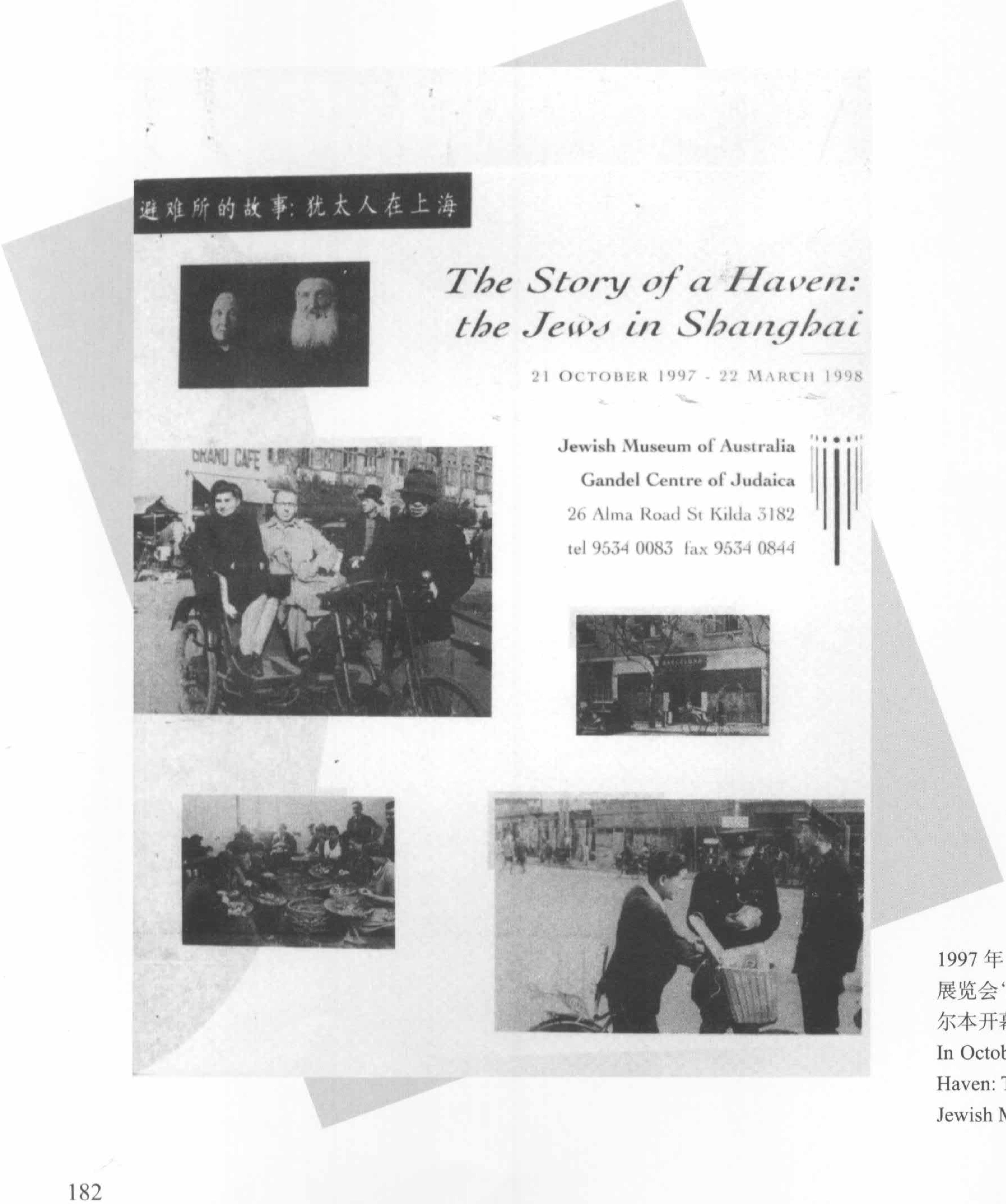
江服务导报

1998年5月6日

“上海犹太人”回家

由陈逸飞执导、潘光任顾问的大型纪录片“上海方舟” 在世界各地放映后受到好评。这是报刊上有关当年在上海的犹太人重返上海参加纪录片拍摄的报道。

The documentary, "Sanctuary Shanghai", produced by Chen Yifei with Pan Guang as chief advisor, received good reviews throughout the world.



避难所的故事：犹太人在上海

The Story of a Haven: the Jews in Shanghai

21 OCTOBER 1997 - 22 MARCH 1998

Jewish Museum of Australia

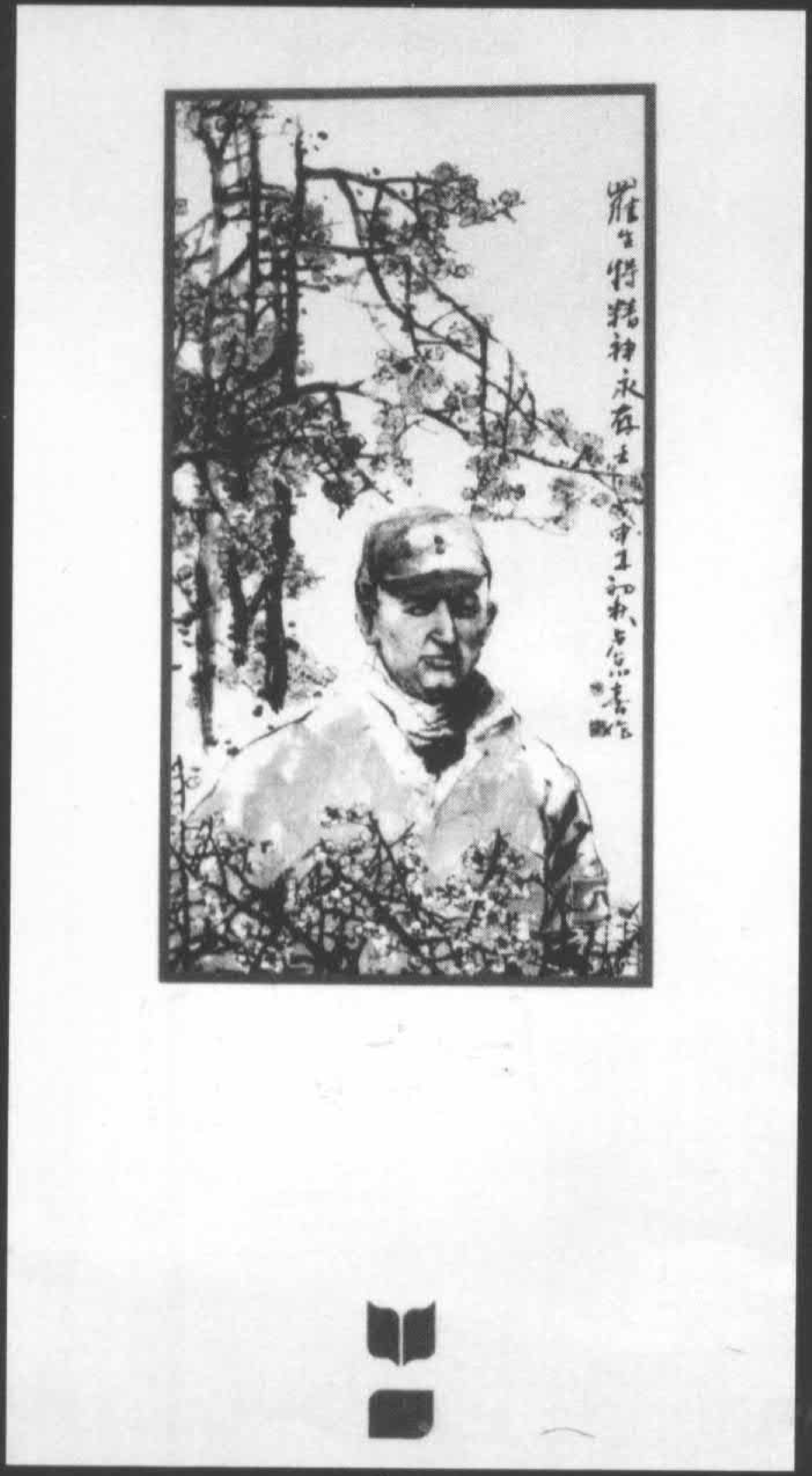
Gandel Centre of Judaica

26 Alma Road St Kilda 3182

tel 9534 0083 fax 9534 0844

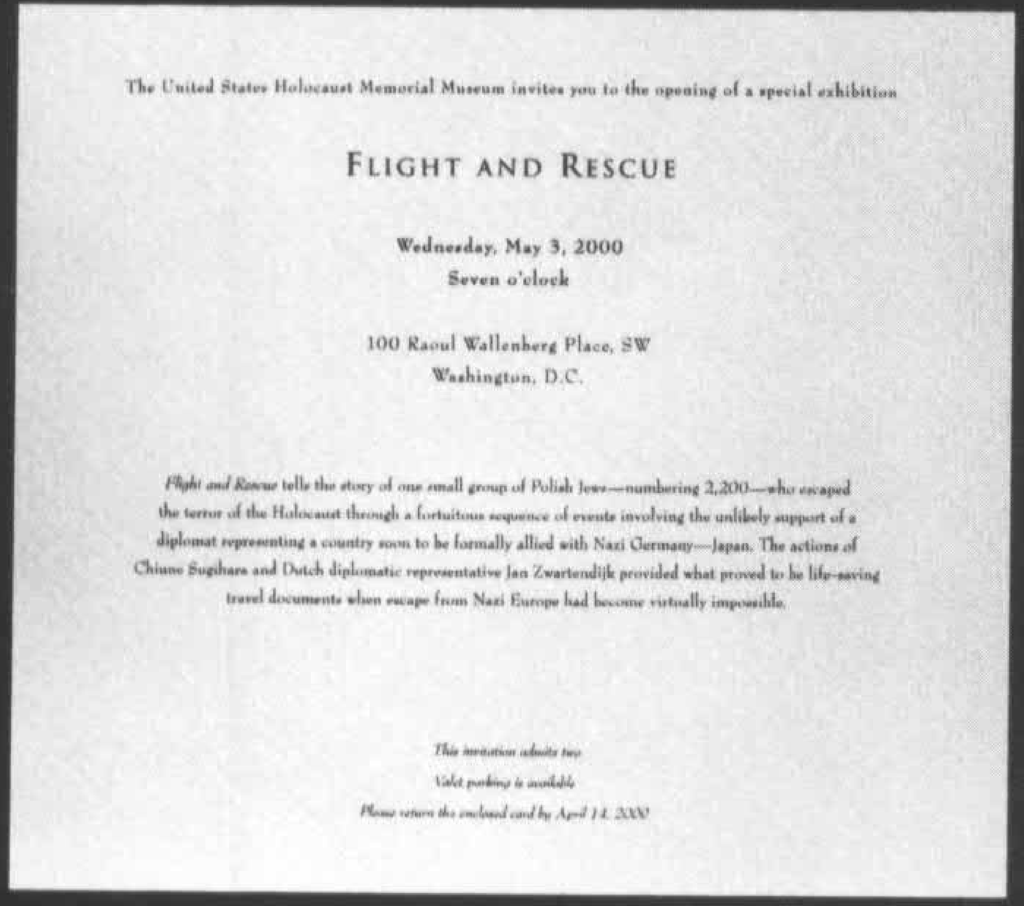
1997 年 10 月，澳大利亚犹太博物馆主办的展览会“避难所的故事：犹太人在上海”在墨尔本开幕。

In October 1997, the exhibit, "The Story of a Haven: The Jews in Shanghai", was held at the Jewish Museum of Australia in Melbourne.



1999 年，在以色列举办了“一个维也纳医生在中国的经历：罗生特的故事”展览会。这是展览会开幕式请柬。

The exhibition "The Chinese Saga of a Viennese Doctor: the Story of Jacob Rosenfeld" was held in 1999 in Beth Hatefutsoth, the Nahum Goldmann Museum of the Jewish Diaspora. The pictured is the invitation to the opening ceremony of the exhibition.



The United States Holocaust Memorial Museum invites you to the opening of a special exhibition

FLIGHT AND RESCUE

Wednesday, May 3, 2000
Seven o'clock

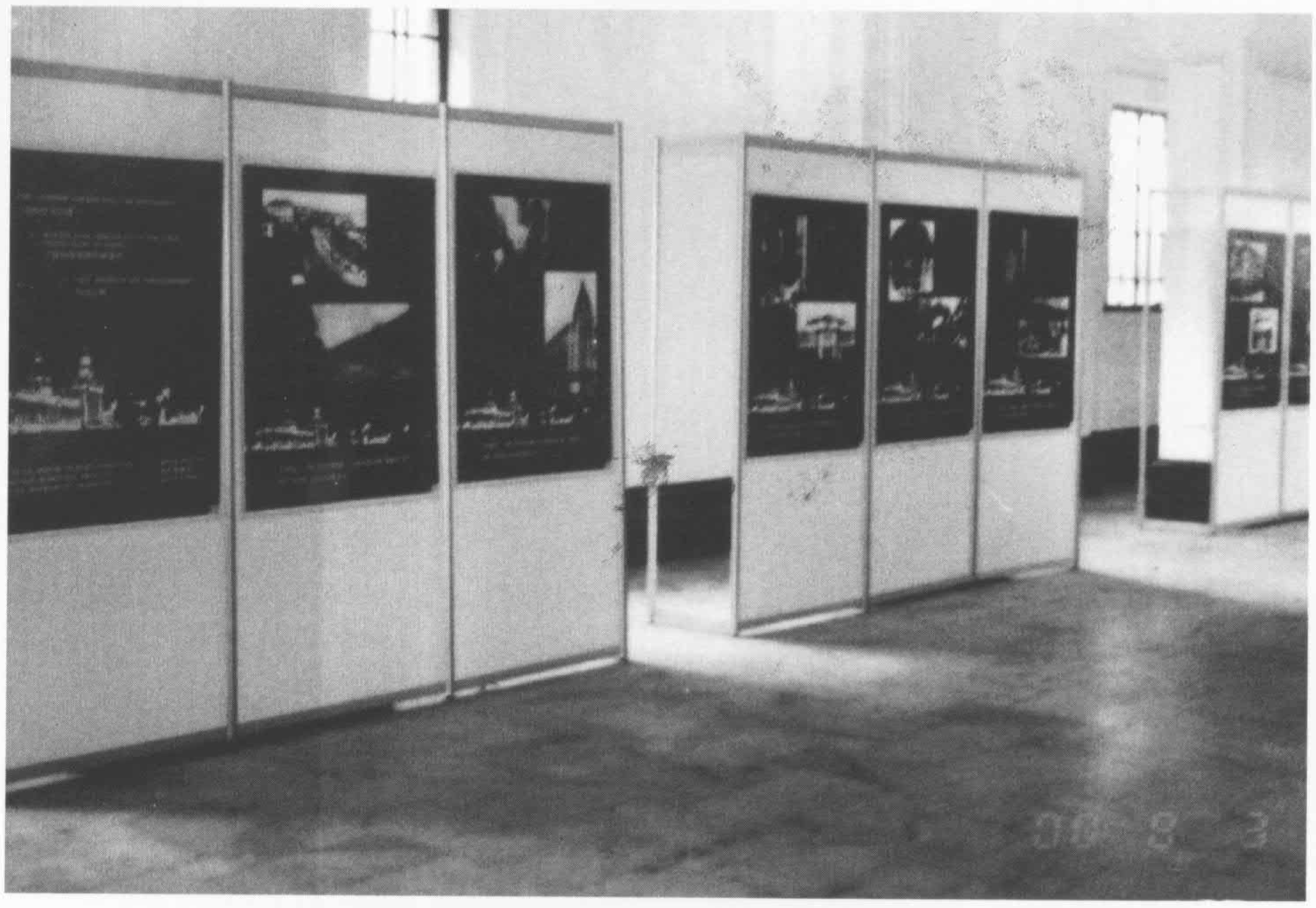
100 Raoul Wallenberg Place, SW
Washington, D.C.

Flight and Rescue tells the story of one small group of Polish Jews—numbering 2,200—who escaped the terror of the Holocaust through a fortuitous sequence of events involving the unlikely support of a diplomat representing a country soon to be formally allied with Nazi Germany—Japan. The actions of Chiune Sugihara and Dutch diplomatic representative Jan Zwartendijk provided what proved to be life-saving travel documents when escape from Nazi Europe had become virtually impossible.

This invitation admits two
Valet parking is available
Please return the enclosed card by April 14, 2000

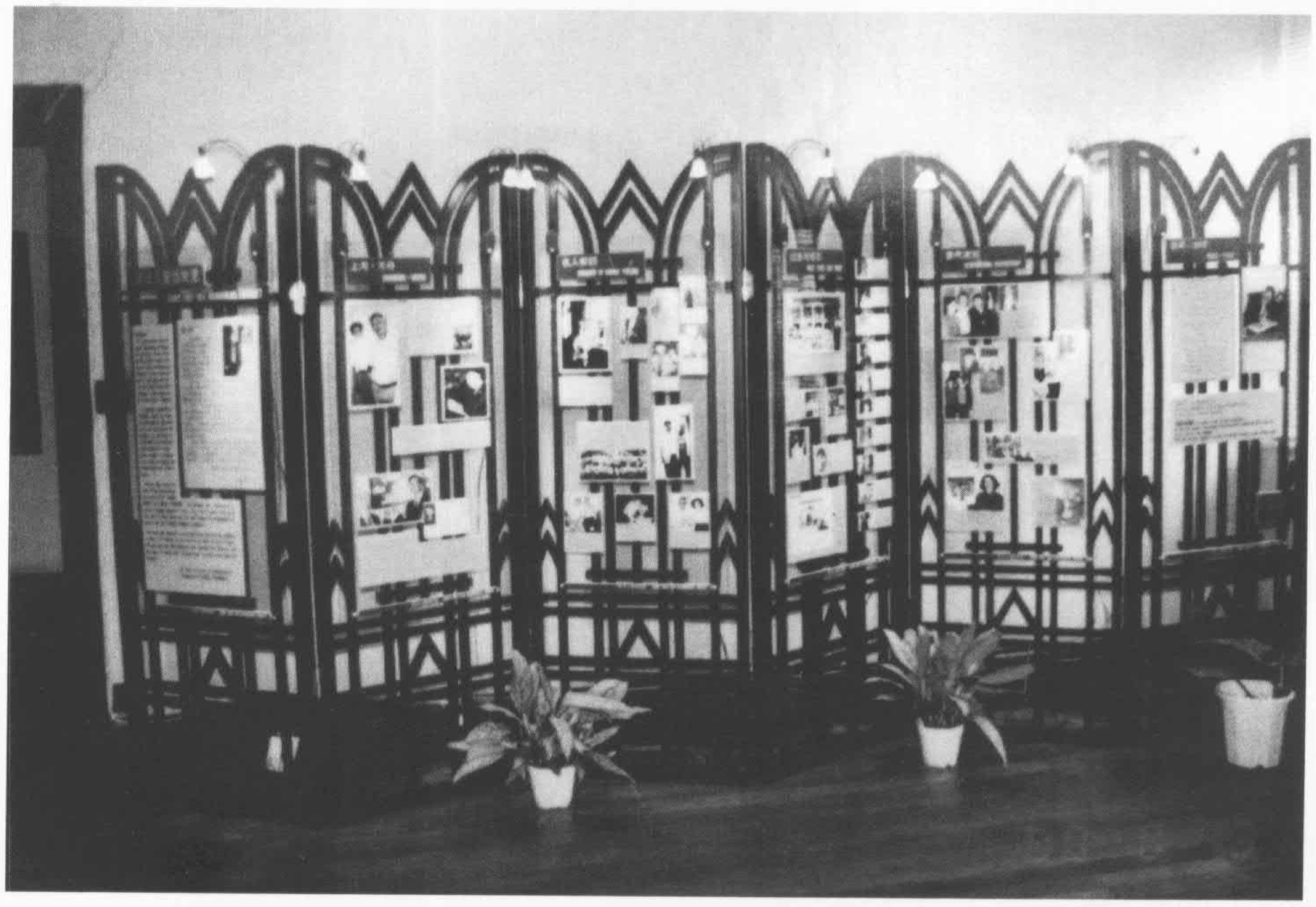
由美国大屠杀纪念博物馆主办的“逃亡和救助”展览会于 2000 年 5 月 3 日在华盛顿开幕。这是开幕式请柬。

The exhibit, "Flight and Rescue", was slated to open at the US Holocaust Memorial Museum in Washington, D.C. on May 3, 2000. Shown is an invitation to the opening ceremony.



1998 年 6 月，上海市政府拨款修缮拉希尔会堂，由上海犹太研究中心、上海档案馆等单位联合制作的“上海犹太社团”图片展从此开始在堂内长期展出。

In June 1998, the Shanghai Municipal Government allocated funds for the renovation of the Ohel Rachel Synagogue. Since then, the synagogue has been the permanent site of the photo exhibit,"The Jewish Community in Shanghai", jointly put together by the Center of Jewish Studies Shanghai and the Shanghai Municipal Archives.



上海摩西会堂新近展出的“重返上海”展览会，反映了上海犹太人重返故乡的感人情景。

The exhibit, "Return to Shanghai", held recently at Shanghai's Ohel Moshe Synagogue, shows touching scenes of Shanghai's Jews returning to their "hometown".

1999 年 10 月，由温哥华中华文化中心和犹太人大屠杀教育中心联合举办的“犹太人在上海”系列活动在加拿大温哥华举行，以展览会为主，辅以学术报告、小型研讨会和放映电影等活动。这是展览会和学术报告的海报。

In October 1999, the Chinese Cultural Center of Vancouver and the Vancouver Holocaust Education Center jointly sponsored a series of events in Vancouver, Canada entitled "Jews in Shanghai". In addition to the main exhibition, the series included academic lectures, small-group seminars and films. Shown is a poster for the exhibit and lectures.

2001 年 1-3 月，在加拿大温尼伯举办了“上海情结”系列活动，以纪念上海在救助犹太难民过程中发挥的重要作用。这是第一次由犹太、中国、日本三社团联合主办的此类活动。

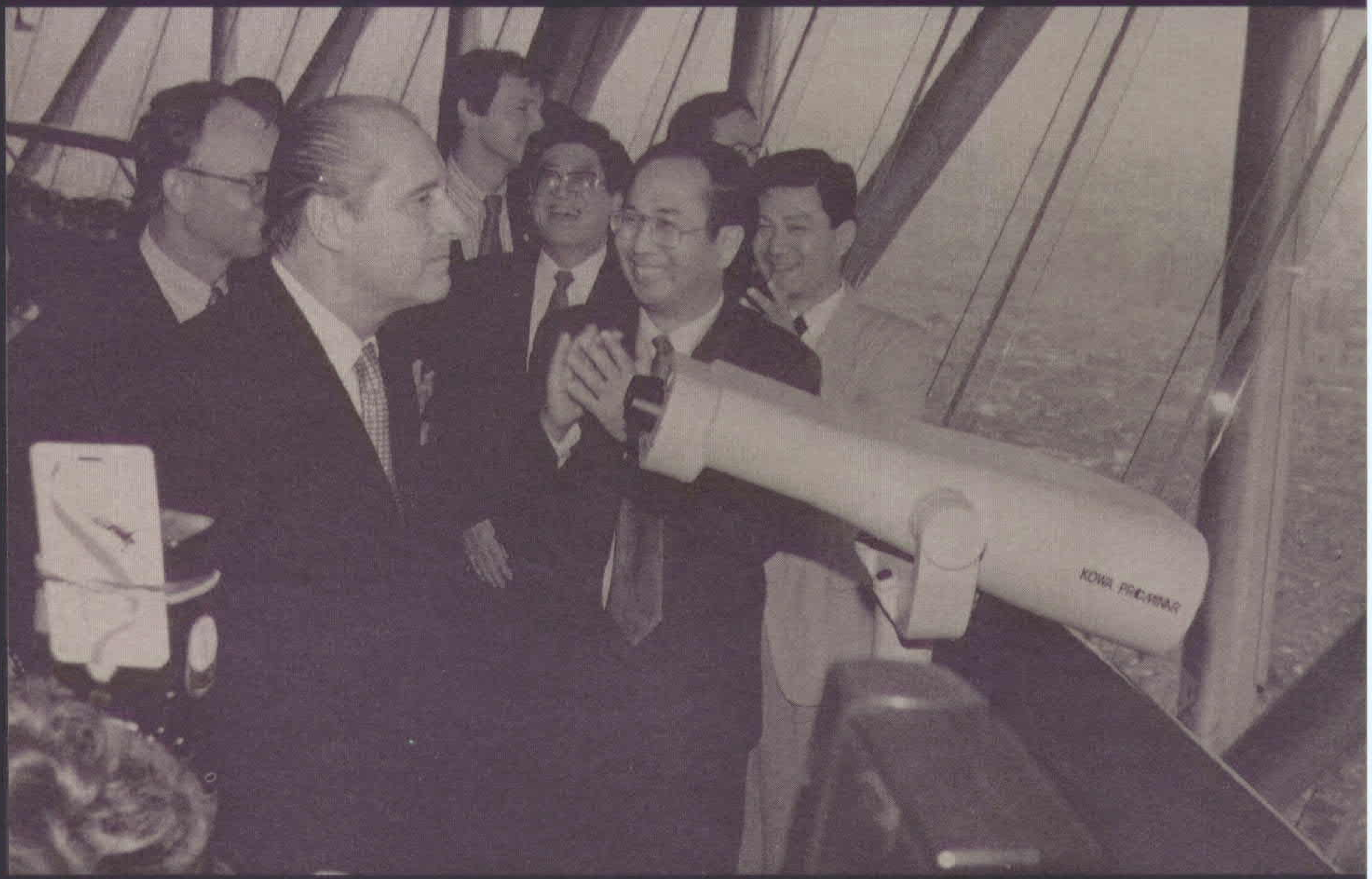
Exhibition "Shanghai Connection, Creating a Refuge during Holocaust" in Winnipeg, Canada, January to March, 2001. For the first time, Jewish, Chinese and Japanese Communities co-sponsor the project.

难忘的历史篇章
Unforgettable Page of History

以色列前总理拉宾参观上海摩西会堂后在贵宾簿上题词。
The late Israeli premier Yitzhak Rabin signs the visitor's book after visiting Shanghai's Ohel Moshe Synagogue.

1998 年,美国第一夫人希拉里和国务卿奥尔布赖特参观上海拉希尔会堂。
In 1998, U.S. First Lady Hillary Clinton and U.S. Secretary of State Madeleine Albright visited Shanghai's Ohel Rachel Synagogue.

1994 年 4 月,来自世界各地的专家学者、犹太名流和原上海犹太人参加上海虹口犹太难民纪念牌揭幕仪式。
Scholars, Jewish notables and former Jewish residents of Shanghai traveled from all over the world to attend the unveiling ceremony of the Monument for Holocaust Survivors in Hongkew, Shanghai in April 1994.



1995年,奥地利总统克莱斯蒂尔(左二)访问上海,从高处俯瞰原虹口犹太难民居住区,感谢上海救助了奥地利来沪避难的犹太难民。赵启正副市长(右二,现任国务院新闻办公室主任)陪同参观。

During his visit to Shanghai in 1995,Austrian President Thomas Klestil (second from left) looked down at the former Jewish refugee area in Hongkew and thanked Shanghai for rescuing Jewish refugees from Austria.

1999年,以色列总统魏茨曼参观上海拉希尔会堂内的图片展,再次感谢中国人民当年救助了犹太难民。

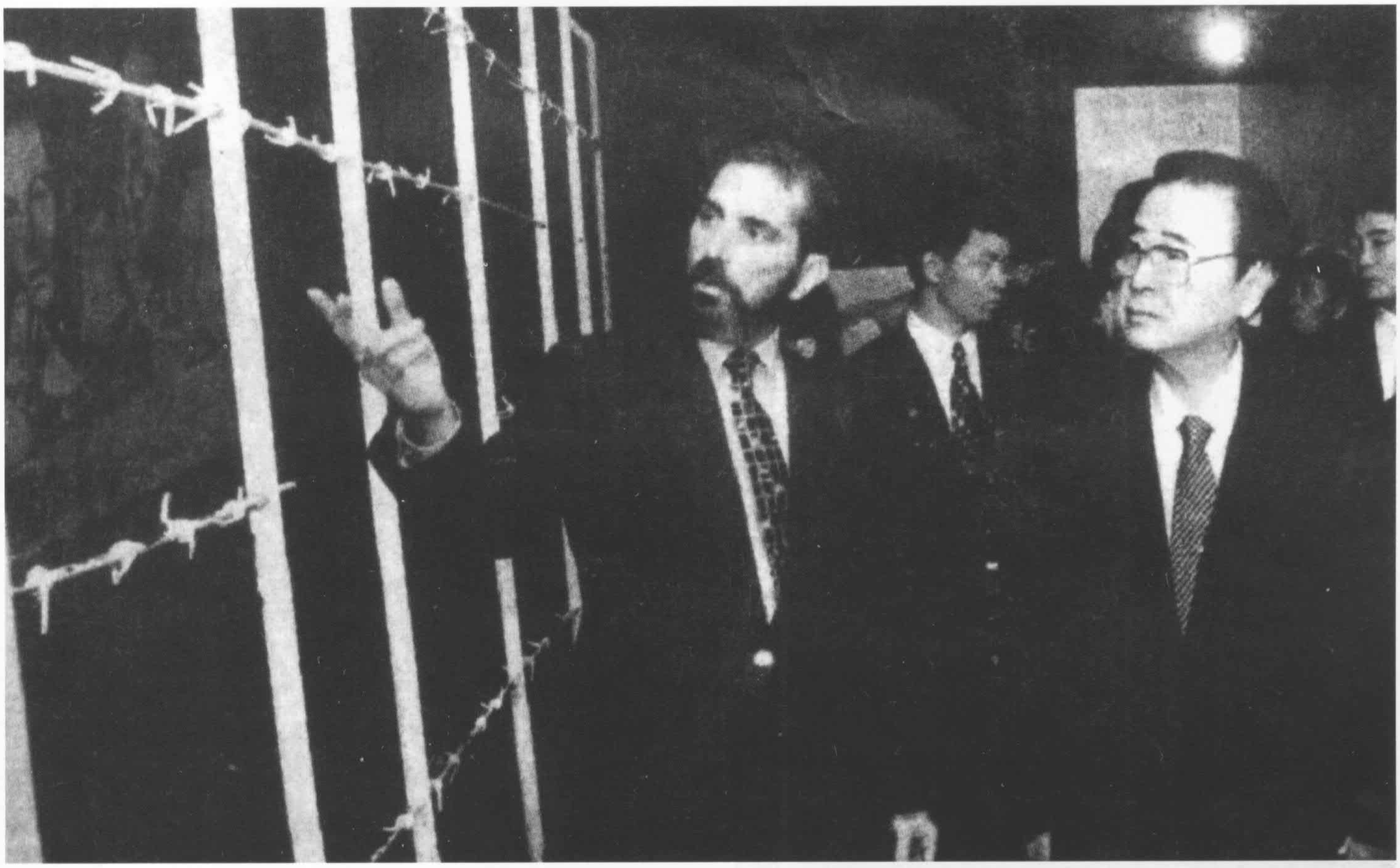
Israeli President Ezer Weizmann paid a visit in 1999 to a photo exhibit at Shanghai's Ohel Rachel Synagogue, where he once again thanked the Chinese people for rescuing Jewish refugees.

1999年,德国总理施罗德参观上海拉希尔会堂内的图片展,感谢上海为德国犹太难民提供了避难所,并表示德国人民决不让历史悲剧重演。

In 1999, German Chancellor Gerhard Schroder viewed a photo exhibit at Shanghai's Ohel Rachel Synagogue, after which he thanked China for providing a haven for German Jews and expressed the German people's determination to prevent a tragedy such as the Holocaust from ever happening again.

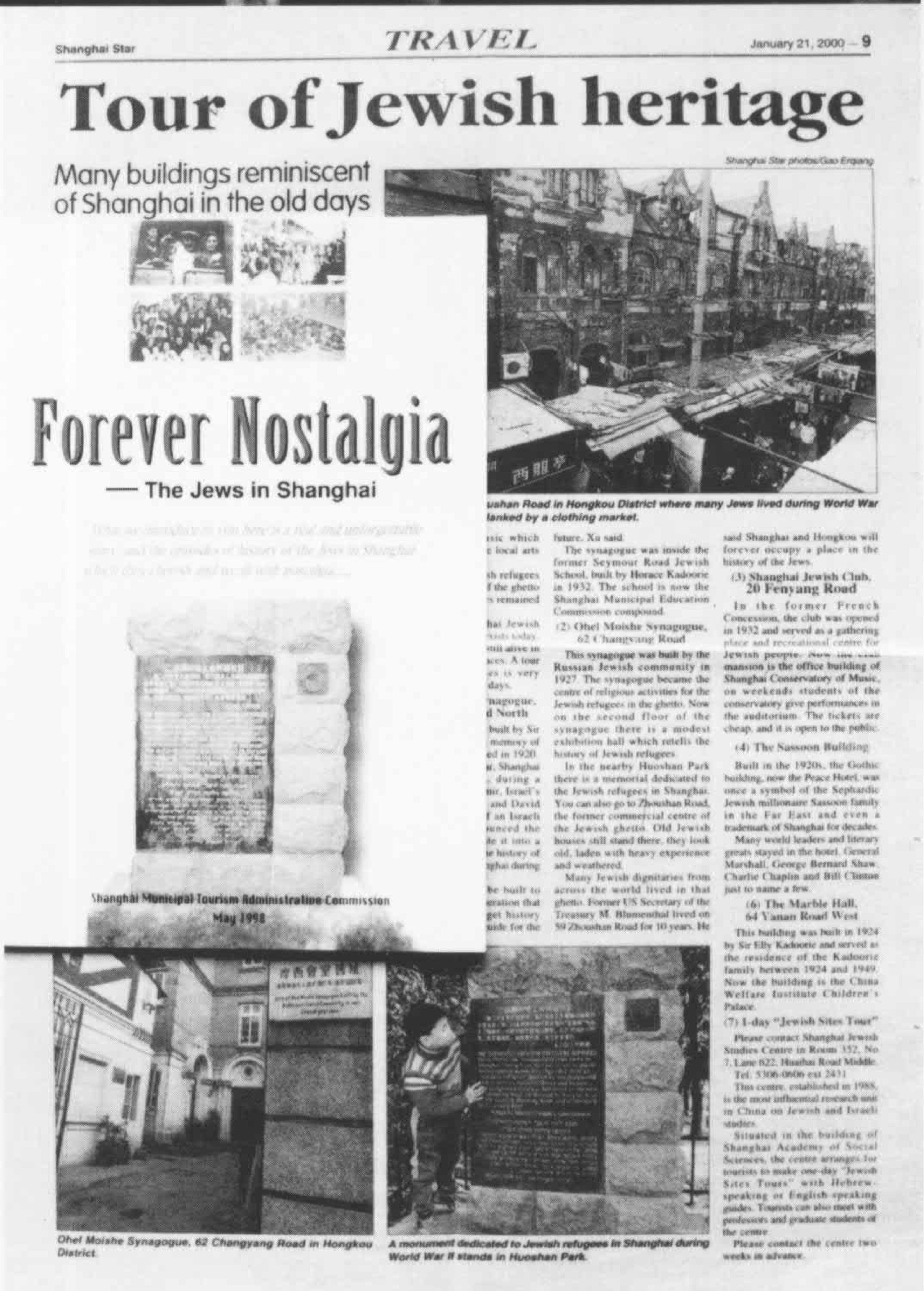
虹口犹太难民纪念牌。

Monument for Holocaust Survivors in Hongkew.



1999 年 10 月，中国人大常委会委员长李鹏参观耶路撒冷大屠杀博物馆。他告诉博物馆馆长，二战期间中国人在上海也救过犹太人。博物馆馆长当即表示，将在馆内专门开辟一角，介绍中国救助犹太难民的事迹。

In October of 1999, Li Peng, Chairman of the Standing Committee of the Chinese National People's Congress, visiting the Holocaust Museum in Jerusalem. After Mr. Li said to the director of the museum that Chinese in Shanghai had also rescued Jews during World War II, the director announced that the museum would set aside space for an exhibit introducing Chinese efforts to rescue Jewish refugees.



Shanghai Star — TRAVEL — January 21, 2000 — 9

Tour of Jewish heritage

Many buildings reminiscent of Shanghai in the old days

Forever Nostalgia — The Jews in Shanghai

Shanghai Municipal Tourism Administration Commission May 1998

Shanghai Star photos/Gao Erqiang

...ushan Road in Hongkou District where many Jews lived during World War ...lanked by a clothing market.

future, Xu said.

The synagogue was inside the former Seymour Road Jewish School, built by Horace Kadoorie in 1932. The school is now the Shanghai Municipal Education Commission compound.

(2) Ohel Moishe Synagogue, 62 Changyang Road

This synagogue was built by the Russian Jewish community in 1927. The synagogue became the centre of religious activities for the Jewish refugees in the ghetto. Now on the second floor of the synagogue there is a modest exhibition hall which retells the history of Jewish refugees.

In the nearby Huoshan Park there is a memorial dedicated to the Jewish refugees in Shanghai. You can also go to Zhoushan Road, the former commercial centre of the Jewish ghetto. Old Jewish houses still stand there; they look old, laden with heavy experience and weathered.

Many Jewish dignitaries from across the world lived in that ghetto. Former US Secretary of the Treasury M. Blumenthal lived on 59 Zhoushan Road for 10 years. He said Shanghai and Hongkou will forever occupy a place in the history of the Jews.

(3) Shanghai Jewish Club, 20 Fenyang Road

In the former French Concession, the club was opened in 1932 and served as a gathering place and recreational centre for Jewish people. Now the club mansion is the office building of Shanghai Conservatory of Music, on weekends students of the conservatory give performances in the auditorium. The tickets are cheap, and it is open to the public.

(4) The Sassoon Building

Built in the 1920s, the Gothic building, now the Peace Hotel, was once a symbol of the Sephardic Jewish millionaire Sassoon family in the Far East and even a trademark of Shanghai for decades.

Many world leaders and literary greats stayed in the hotel. General Marshall, George Bernard Shaw, Charlie Chaplin and Bill Clinton just to name a few.

(6) The Marble Hall, 64 Yanan Road West

This building was built in 1924 by Sir Elly Kadoorie and served as the residence of the Kadoorie family between 1924 and 1949. Now the building is the China Welfare Institute Children's Palace.

(7) 1-day "Jewish Sites Tour"

Please contact Shanghai Jewish Studies Centre in Room 352, No 7, Lane 622, Huaihai Road Middle. Tel: 5306-0606 ext 2431

This centre, established in 1988, is the most influential research unit in China on Jewish and Israeli studies.

Situated in the building of Shanghai Academy of Social Sciences, the centre arranges for tourists to make one-day "Jewish Sites Tours" with Hebrew-speaking or English-speaking guides. Tourists can also meet with professors and graduate students of the centre.

Please contact the centre two weeks in advance.

Ohel Moishe Synagogue, 62 Changyang Road in Hongkou District.

A monument dedicated to Jewish refugees in Shanghai during World War II stands in Huoshan Park.

犹太人在中国的经历成为令人难忘的历史篇章，上海的犹太遗址今日已成旅游热线。这是上海市旅游事业管理委员会特别编印的犹太遗址导游图和上海星报刊登的介绍犹太遗址一日游的文章。

The experiences of Jews in China form an unforgettable chapter in history, and today the sites related to Jews in Shanghai have become popular tourist attractions. Here one sees the tourist map of Jewish sites especially designed by the Shanghai Municipal Tourism Administrative Commission and an article in the newspaper *Shanghai Star* describing one-day tour of Jewish sites.

● 犹太会堂(Synagogue):
犹太人进行集体宗教活动和社区教育活动的场所。

● 拉比(Rabbi):
犹太教中执行教规、律法并主持宗教仪式者。

● 希伯来语(Hebrew):
希伯来人所用的语言,现为以色列国语。

● 托拉(Torah):
即《摩西五经》,包括《旧约》中的《创世记》、《出埃及记》、《利未记》、《民数记》和《申命记》。

● 塞法迪犹太人(Sephardi):
原指从西班牙和葡萄牙被驱逐出来的犹太人,后泛指源于地中海沿岸和中东国家的犹太人。

● 锡安主义(Zionism):
离散中的犹太人发起的回到巴勒斯坦去重新建立国家的运动,该运动以他们的圣山锡安山为号召,故称锡安主义。

● 哈赞(Hazan):
又称"赞礼员",犹太会堂中负责祈祷程序并领唱颂歌的人。

● 米尔经学院(Mir Yeshiva):
经学院是犹太学生从事犹太教经典和宗教课程学习的学校。米尔经学院是波兰一所著名的犹太经学院,该校全体师生在战时逃离纳粹的魔爪来到上海。

● 犹太教洁净食品(Kosher):
犹太教对饮用的食品有严格的规定,符合教规的食物称为洁净食品,又称"考歇"食品。

● 哈努卡节 (Hanukkah):
又称灯节、光明节、净殿节或修殿节,从犹太历基斯拉夫月(公历 11-12 月间)25 日开始,持续 8 天,为纪念公元前 165 年犹大·马卡比反抗异族统治起义胜利后恢复对耶路撒冷圣殿的祭献。

● 阿什肯那齐犹太人(Ashkenazi):
指原居住在法国北部、德国和斯拉夫国家的犹太人及其在世界各地的后代。

● 中东铁路(China Eastern Railway):
我国东北地区自哈尔滨西至满洲里、东至绥芬河、南至大连的铁路线旧称。原为帝俄所建,十月革命后由中苏合办。

● 塔木德(Talmud):
犹太教中仅次于《圣经》的经籍。为公元前 2 世纪至公元 5 世纪间犹太教关于律法、条例、传统、风俗、祭典、礼仪的论著和注疏的汇编。

● 普珥节(Purim):
也称狂欢节,犹太历亚达月(公历 2-3 月间)14 日和 15 日两天,主要为纪念公元前 5 世纪犹太人在波斯人统治下死里逃生的事迹。

● 赫茨尔(Theodore Herzl):
政治锡安主义的创始人,世界锡安主义组织的缔造者,著有《犹太国》等。

● 贝塔(Betar):
是"特鲁姆佩尔道联盟"(Brit Josef Trumpeldor)的缩写。原是纪念早期犹太军事指挥官特鲁姆佩尔道的团体,后发展为世界各地锡安主义修正派的青年组织,致力于文体活动和军事训练。

● 上海万国商团(Shanghai Volunteer Corps):
上海租界外侨组织的武装力量。

● 锡安主义修正派(Zionist Revisionists):
世界锡安主义运动在 20 世纪 20 年代发生分裂,一批激进派提出要修正锡安主义运动的理论和纲领,被称为"修正派",其领袖即齐夫·贾波丁斯基。

● 伊尔贡(Irgun):
全国军事组织(希伯来文为 Irgun Zvai Leumi)的简称,既是犹太秘密军事组织,也是带有修正派色彩的政治团体,后发展为以色列自由运动,是建立利库德集团的主要力量之一。

● 逾越节(Passover):
又称除酵节,犹太历尼散月(公历 3-4 月)14 日晚起至 21 日晚止,庆祝 8 天,是整个犹太民族缅怀祖先、倾诉苦难,庆祝在摩西率领下逃出埃及,从而摆脱奴隶困境,走向自由的节日。

● 意第绪语(Yiddish):
犹太人流散时期的一种语言,主要为中欧、东欧以及后来北美犹太人所使用。采用希伯来字母拼写,语法结构由日尔曼方言演变而来。

● 华沙犹太区起义(Uprising of the Warsaw Ghetto):
1943 年 4 月,波兰华沙犹太隔离区的犹太人为抵抗纳粹暴力而举行的武装起义。

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后记
Acknowledgments

《犹太人在中国》画册经过两年多的紧张编撰，终于问世了。在此期间，我们参考了有关书籍、杂志、报刊资料数百种，征集了海外的原在华犹太人及其后裔所珍藏的照片，而有关各方提供的照片也使本画册更加充实。现在大家看到的这本成果，汇集了近500张珍贵的照片和图片，使读者能随着那难忘的历史场景，再踏一遍犹太人在中国经历的漫长历程中留下的足迹，从而对犹太民族史上这东方一页和中犹人民的传统友谊有一个更深刻的了解。

在此，首先向国务院新闻办公室和上海社会科学院的领导表示衷心感谢，没有他们的悉心指导和大力支持，这本画册是不可能问世的。汪道涵老市长在百忙中为本画册题写书名，老前辈爱泼斯坦为本画册作序，均使本书增色不少，在此一并致谢。

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潘光

2001年5月1日

于上海犹太研究中心，

上海社科院犹太研究工作室

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Pan Guang
Dean, Center of
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